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Elim Evangel &

Vol. XX., No. 30
July 28th, 1939
T W O P E N C E

Foursquare Revivalist

Registered
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as a newspaper.

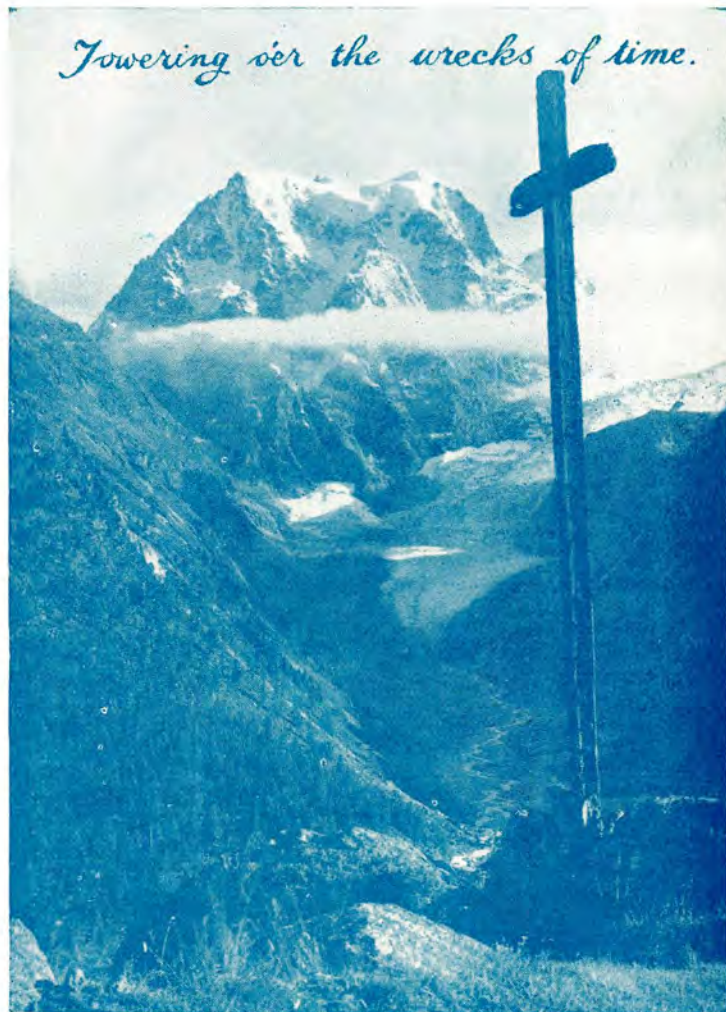
The SAVIOUR OF THE WORLD

I CANNOT tell why He whom angels worship,
Should set His love upon the sons of men ;
Or why, as Shepherd, He should seek the wand'ers,
To bring them back, they know not how or when ;
But this I know that He was born of Mary,
When Bethlehem's manger was His only home,
And that He lived at Nazareth and laboured,
And so the Saviour, Saviour of the world is come.

I cannot tell how silently He suffered,
As with His peace He graced this place of tears,
Or how His heart upon the cross was broken—
The crown of pain to three and thirty years.
But this I know, He heals the broken-hearted,
And stays our sin, and calms our lurking fear,
And lifts the burden from the heavy laden,
For yet the Saviour, Saviour of the world is here.

I cannot tell how He will win the nations,
How He will claim His earthly heritage,
How satisfy the needs and aspirations
Of east and west, of sinner and of sage.
But this I know, all flesh shall see His glory,
And He shall reap the harvest He has sown,
And some glad day His sun shall shine in splendour
When He the Saviour, Saviour of the world is known.

—W. Y. Fullerton, D.D.



Towering o'er the wrecks of time.

In the Cross of Christ I glory, Towering o'er the wrecks of time.



SPECIAL EVANGELISTIC NUMBER

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

Official Organ
of the Elim Foursquare Gospel Alliance.

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

General Headquarters:
20, Clarence Avenue, Clapham Park, London,
S.W.4.

Vol. XX July 28th, 1939 No. 30

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Coming Events

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

ARMAGH. July 23—28. Elim Tabernacle, College Street. A week's special meetings conducted by Pastor P. N. Corry. Sunday 3.30 and 7. Weeknights 8.

BOURNEMOUTH (Winton). July 23, 24. Elim Church, Hawthorn Road. Pastor W. G. Hathaway.

GOSPORT, Hants. Continuation of Divine Healing Campaign by Miss F. M. Munday. Sundays 11, 3 and 6.30. Week-nights 7.30 (except Thurs.). Wednesday afternoons at 3.

GUERNSEY (Delancey). July 30, 31 and August 1. Elim Foursquare Gospel Church, Delancey, St. Sampsons. Fifth Anniversary Services. Special speakers include Pastors G. S. Dunk and H. W. Fielding. Items by Vazon and Eldad choirs. Convener: Pastor A. Jackson.

HOVE. July 30. Elim Tabernacle, Portland Road. London Crusader Choir, 3 and 6.30.

KENSINGTON. Kensington Temple, Kensington Park Road. Pastor R. G. Tweed will be ministering during July. Sundays 11 and 6.30. Wednesdays, 7.45.

LEYTON. July 23. Elim Hall, Vicarage Rd. London Crusader Choir, 6.30.

RANDALSTOWN, Co. Antrim. Commencing July 16th. Tent Campaign by Pastors W. J. Martin and D. R. McClean.

ROMSEY. July 26. Elim Tabernacle, Middlebridge Street. Opening of new baptistry by Pastor J. Smith. 7.30.

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

SWANAGE. Commencing July 16. Big Tent, Victoria Avenue, corner of Northbrook Road (few minutes from sea and station). Revival and Healing Campaign conducted by Pastor Gwilym I. Francis. Sundays, 3, 7.45. Week-nights (except Fridays), 7.30. Thursday afternoons, 3.

UXBRIDGE. July 9—30. Masonic Hall, New Windsor Street. Campaign by Evangelists R. B. Chapman and G. K. Matthew. Sundays, 11, 7. Week-nights (except Fridays and Saturdays), 7.30.

AUGUST CONVENTIONS

BOURNEMOUTH (Springsbourne). August 6—10. Elim Tabernacle, Victoria Road. Sunday, 11 and 6.30; Monday, 3 and 7; Tuesday to Thursday, 7.30. Special speakers.

EASTBOURNE. August 6—13. Elim Tabernacle, Hartfield Road. Speakers: Pastor E. J. Phillips, R. Knox, Worthing Quarter Party, and others. Sundays, 11, 6.30. Week-nights (except Friday), 7.30.

ENGLEFIELD GREEN. August 7. Village Hall. Monday, 3, 6.30. Speakers: Pastors W. J. Patterson and J. Dyke. Tea provided.

MALVERN. August 5—7. Elim North Malvern Mission, Cowleigh Road. Speaker: Mr. A. Carter (Grimbsy). August Bank Holiday, 11, 3 and 6.30.

ROMSEY. August 6—8. Elim Tabernacle, Middlebridge Street. Sunday, 11, 3 and 6.30; Monday, 11, 3 and 7; Tuesday, 7.30. (Monday at 3 and 7 in the Abbey Congregational Church). Speakers: Pastor W. G. Hathaway, L. Morris, and others.

SHEFFIELD. August 6. The Tent, Fair Ground (near Victoria Station). Special speakers. 11, 3, 6.45.

Elim Summer Schools, Holiday Homes, & Camps

HAVE YOU BOOKED ?

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

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

HAYLING ISLAND. August 4 to 29. First two weeks for Crusaders only. On sea front. Sandy beach. Bathing from house. Great holiday centre. Southsea and Isle of Wight within easy reach. Pastor Douglas Gray. Seagar House School, Hayling Island, Hants.

SKEGNESS. July 1 to September 2. Sea front; own grounds; glorious shore; bathing from house. Mrs. Saxon Walshaw, Farringdon, Seacroft Esplanade, Skegness, Lincs.

SOUTHEND-ON-SEA. August 7, 8. Elim Tabernacle, Seaview Road. Monday, 3, 7.30. Tuesday, 7.30. Speakers: Pastors W. N. Brambleby, D. Emmanuel, and Hawley. Tea provided on Monday.

BOURNEMOUTH (Winton). August 6—10. Elim Church, Hawthorn Road. Sunday, 11, 6.30. Monday, 3, 7. Tuesday, Wednesday, Thursday, 7.30. Further particulars later.

MISSIONARY MEETINGS

BY MR. AND MRS. L. WIGGLESWORTH
July 16. Sheffield. 20. Barnsley. 23. Lincoln. 24. Scunthorpe. 25. Wrenthorpe. 29-30. Hull. August 1. Grimbsy. 3. Huddersfield. (August 5 to 14. Skegness.) 15. Knottingley. 17. Doncaster. 20. Southport. 22. Liverpool.

COME TO THE GREAT

FOURSQUARE GOSPEL RALLY

at the

CENTRAL HALL

WESTMINSTER, LONDON

Saturday, 9th September

Opening Prayer Meeting at 10 a.m.

Special meetings will be held throughout the day simultaneously in various halls, including Divine Healing Service to be conducted by Principal George Jeffreys, Communion Service, Elim Crusader Rally, Foreign Missionary Meeting, special singing by various choirs, Lectures, etc. to be concluded by

ONE GREAT UNITED MEETING

in the evening, conducted by

Principal George Jeffreys

BOOK THE DATE NOW !

Further particulars will be announced later

Principal GEORGE JEFFREYS

and Revival Party

WORTHING. Commencing July

16th. Big Tent Campaign on site at corner of Chapel Road and Teville Road, close to Central Station. Sundays, 11 a.m. and 6.30 p.m. Each week-night (except Fri. and Sat.), 7.30 p.m. Wednesday afternoon, 3 p.m.

SOUTHSEA. July 29 to August 26. Charming house in own grounds. Tennis courts. Near sea. Excellent centre for excursions to Isle of Wight and inland places of interest. Miss Baker, Byella, Queen's Crescent, Southsea, Hants.
N.B.—At all the houses there will be Bible Readings and other meetings.

FOR BOYS AND GIRLS

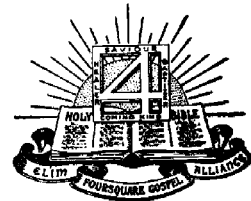
Ideal holidays for boys and girls under experienced leadership.

BOYS' CAMP. August 4—18. At Compton Bay Isle of Wight. Full particulars from the Camp Secretary, 27, Fontaine Road, London, S.W.16. No applications can be received after July 20th.

SCHOOLGIRLS' HOUSE-PARTY (aged 10—16). August 19—28. At Hayling Island. For particulars apply Mrs. Snowden, 32, Braxted Park, London, S.W.16.

The Elim Evangel

AND FOURSQUARE REVIVALIST



The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The Movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

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Sowing and Reaping

Showing that the Law of Nature is the Law of God

By Pastor JOSEPH SMITH

Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.—Gal. vi. 7.

ON first reading this verse we may think it has rather a harsh sound, but by looking further into it we find that it only sets out a fact, and that fact is one of the most glorious in nature; indeed, one for which we praise our great Creator. Let us suppose for a moment that we did not reap as we sow—what chaos and disorder would there be in the earth! The farmer would sow his field with wheat, and barley would grow, or he would plant his ground with potatoes, and onions would spring up. Not only would this confusion affect our crops, but practically all life comes from seed of some kind; so animals would be born not according to their parents, but just to chance, looking like anything or nothing on earth. Even our children would not look like us, but would resemble some wild animal, or other creature. So we say thank God for this wise law. It is just like our God to make and maintain laws of order and righteousness.

But this same law also holds good in the moral realm. We find on examining our histories that they are but a series of sowing and reaping, and again sowing and reaping. Read the history of England, the history of France, the history of Russia, etc., and you will note how this law is continually in operation. There is a sowing time, and there is a reaping time according to the sowing. Take for example

THE FRENCH REVOLUTION:

see how both the rulers of church and state had been oppressing the common people: see them reaping the results of their tyranny in the awful orgies of blood and murder. But you say the reaping was worse than the sowing: granted, but surely it is in the order of nature to reap more than you sow. Then watch the fate of these murderers, how they trod down those over whom they exercised power, and see how they in turn suffered a similar fate to the one they had inflicted on the royalty and the priesthood: and then again see their murderers meet a similar fate, until

we come to the time of Napoleon, and then we find war being waged on every hand. Witness how this proud emperor also reaped according to his sowing—dying on a lonely island a prisoner in the hands of his enemies. Gaze at Russia and see almost a similar picture: the revolutionaries who showed no mercy being treated without mercy later on.

Look into the Bible and see how the Israelites continued to reap according to their sowing. Take for example their treatment of Jesus of Nazareth: how they nailed their Messiah to a cross for envy, and see how within the lives of those same people Jerusalem was taken, and the Jews were crucified in such numbers that the Romans ran short of wood to crucify any more. Three rows deep of Jews writhing on their crosses surrounded the city walls—a dreadful spectacle for those within to gaze upon. Note how this people preferred the rule of Rome to the reign of Christ, when He was on trial for His life—see how afterwards they got the rule of Rome with a vengeance. But you say they reaped more than they sowed: I do not disagree with you, but that is the inviolable rule of nature. Of course there are those glorious instances where good and wise government has also brought its abundant reward. The loyalty and love that binds our own dominions to the homeland is a good example of this. And it is an agreed fact if we had only

LEARNED THIS SECRET SOONER

we would have had the American colonies to-day. But coming a little nearer home, let us look into family life, and see how parents reap in their children their own sowing. Watch the careless, indulgent parent, who does not really consider his child's good, but allows it to develop character in a wrong way, who never notices the weeds growing in that young life, and does not carefully and lovingly get them out; see how such parents reap what they sow. But it is the children I pity most—God has entrusted their upbringing to the hands of those who of all the people of Adam's race should be the most vigilant for their welfare. But thank God there is a bright side to family life as well. Look at such parents as General and Mrs. Catherine Booth, who brought up all of their children for God. They held before their little minds the expectation that one day they would preach the Gospel like their parents, and see how they reaped what they sowed. Then look at the second genera-

tion; take for instance the Marechale, and how she brought up her children for God—see what a blessing her family has been in the earth. I might go on and mention the Wesleys, the parents of John and Charles Wesley. Or I might mention many of the ministers in our Elim movement, how they attribute their salvation and their Christian training to their godly parents.

Coming a little closer, look at the individual Christians who, because of their harsh, unkind treatment of others, have in turn been treated similarly themselves. See a Christian who is kind to everyone, who allows the love of God to rule his heart and life; see how

HE IS HIGHLY SPOKEN OF

by his fellow believers. In short, if any Christian wants people to love him, let him pour out from his heart by words, from his eyes by looks, from his life by acts, the love of God, and others will be drawn to him, because of the Christ who is manifest in him. It is the Saviour who draws all men to Himself if He be lifted up, and this applies also when He is lifted up in a human heart and life. "He that loveth pureness of heart, for the grace of his lips the king shall be his friend" (Prov. xxii. 11). I sometimes tremble when I hear one child of God dealing unjustly with another child of God. I say to myself: "My friend, you are sowing bad seed, and it will produce a worse harvest." And God will see to it that he is the one to reap that bad harvest. Why not?

Now I come to the ungodly and the sinner. Perhaps you say, "Now this is where I floor you. I know of many ungodly men who get along ever so well in life, they never seem to reap what they sow; they treat others cruelly and yet they prosper." Not only do I agree with you, but the Bible agrees with you. "Wherefore do the wicked live, become old, yea, are mighty in power?" (Job xxi. 7). "For I was envious at the foolish, when I saw the prosperity of the wicked" (Psalm lxxiii. 3). It is true that God judges nations in this life because they are mixed quantities, made up of both good and bad; and it is also true that He judges His own people in this life, as it is written: "But when we are judged, we are chastened of the Lord, that we might not be condemned with the world" (I. Cor. xi. 32). He judges His own people in correction that they might not come into judgment with the world, and that they may be led to repent of their sins, and be made partakers of His holiness (Heb. xii. 5-11). But

GOD HAS APPOINTED A DAY

in which He will judge the world in righteousness (Acts xvii. 31). For the ungodly the day of reaping is definitely stated *not* to be in this life, but in the life to come. The Bible is very clear on this matter, that the day of reckoning is the day of judgment: "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. xx. 11, 12).

Reader, do you want to reap what you sow? Then be careful as to choosing your seed. Jesus has told us: "The harvest is the end of the world." It must of necessity be at the end of the world, for you will not know the full effect of your life until that great day. You will not know the effect of your influence upon others, the effect of your words upon others, and then in turn how these same people have affected others because of your sowing, and again how in turn these have affected others, and right down the ages—all as a result of your sowing. See the deadly effect of Bob Ingersoll's sowing, Voltaire's sowing, Tom Paine's sowing; we cannot know the effect of their evil sowing until the day of judgment. The same is true on the other hand of good men like John Wesley, Martin Luther, John Knox, etc.; we will never know the full effect of their good sowing until we come to the end of this age. And what a glorious revelation it will be on the one hand, and what a dreadful revelation it will be on the other, as we behold the full result of living either for God or for self-gratification.

Thank God that there is such a thing as forgiveness with Him! Thank God that the past can be blotted out. Thank God that there can be planted in our hearts the Tree of Life, that we can get

A FRESH START IN LIFE,

that we can be born again. Thank God for the great fact of Divine atonement: that our sins were judged in the person of Christ, that another One has been gracious enough to come in for the reaping of our sins, that "the Lord hath laid on Him the iniquity of us all." The Father now says to us: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah i. 18).

Now coming back to our text. What would you think of a man who, after sowing his field with thistle seed, should get down on his knees and ask God, because He is a merciful God, to cause wheat to grow instead? Would you not say to that man: "Get up from your knees—why do you thus mock your Maker? If you wanted to reap wheat, why, in the name of common sense, did you not sow wheat?" And can you not see that these just and righteous laws must take their course in the things of your life as well as in the things of nature? The mercy of God is manifest in His willingness to forgive your sins if you repent and accept the offering He has provided for them. Apart from this, God's unchanging laws must take their unerring course. You decide your own fate by the choice of your seed. You make your own harvest by your own sowing. What kind of a harvest would you like? Then choose seed which will produce that kind of harvest. "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord" (Hosea x. 12).

It was not pity for my lost estate,

That brought Thee from Thy Father's home above,
That made me give myself, my all, to Thee,

It was Thy love!

THE SINNER'S GLORIOUS SAVIOUR-SUBSTITUTE

By Rev. W. F. ROADHOUSE

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. liii. 6)

WITH exultant spirit, extended arm and pointing finger, he said, "There goes *my sin!* My substitute was made sin for *me!* There goes *my sin.*" Thus might a Jew have spoken truthfully, on the Day of Atonement, in old Israel long ago, For had he not, in symbolic act, just seen the high priest laying the people's sins upon the scapegoat's head? And now, substitutionally, they were being taken away into the wilderness, gone for ever!

In Isaiah's prophecy, chapter fifty-three, it is written in prevision. This tells us of the bearing of the sinner's sin by the Saviour-Substitute.

This chapter is one of the Bible's key-passages. It merges the two advents: It later received the sanction of the Lord Jesus Himself. It is cited by various New Testament writers. It was the dynamic message with which Philip pointed the eunuch to Christ, that man who was the forerunner of Africa's saved millions. We have led scores to Christ with this chapter. Its message works to-day.

With singular clearness the gospel's scope is set forth. "All we . . . we . . . us all." Starting with the sons of Abraham, it ever widens until it encompasses

ALL OUR FALLEN RACE.

Every son and daughter of Adam is gathered up into the possibility of deliverance in its inclusiveness. The perfect tense of habitual attitude in every life is also indicated—"have gone . . . have turned." This embraces the now, and back in time to the very hour of personal moral responsibility's beginning. Assuredly there will be entire accountability for all our trends and actions. What puerile talk it is then, to speak of "turning over a new leaf"!

This simple yet profound scripture gives a marvellous revelation of human nature—*its herd stupidity!* "Gone astray" "like sheep." How silly sheep are! With gregarious instinct they follow a "leader." Goes he on a rampage, then they go! Takes he a leap to death over a parapet, then they plunge! One after the other—one after the other, they follow! So with unregenerate, human life. Does a godless Parisienne design some outrageous mode, then womankind follows, "like sheep." Does a radio propaganda instil some lie, we readily believe, "like sheep." Does the God-estranged Zeitgeist dictate some attitude, then we acquiesce, "like sheep." Does some end-time delusion spring up—as they do—then mass psychology carries thousands with it, "like sheep."

The Apostle Paul spoke of such mass conformity as the *aiōn*, meaning a period of time plus morals, a time-spirit, and rejoiced that Christ had delivered us *from* this present, evil age-spirit. And over every age and

its mass-complex, Christ's "little flock" is to triumph utterly. What

AWFUL, FATAL STUPIDITY

to be "like sheep"—"like sheep."

In a mid-west packing house there is an animal that has become an "institution." For many years he has carried on. It is a goat, dubbed Judas. Regularly, unflinchingly, he leads the sheep to the slaughter. They always follow the scoundrel; he delights in it. Unsuspectingly, sheep-like, they follow his prancing feet to their destruction, certain and sure, while he darts out another way to safety, again to lead fresh victims on the morrow. He has led millions to their destruction. How like "the god of this age" leading the unthinking masses, custom-bound, blinded, in the succession of the generations, one along the track of the other, sheep-like, to their unspeakable doom!

Along with this mass mental slavery Isaiah points out *our individual perversity.* "Every one to his own way"—in opposition to God's! Your "own way" may be of the character of the inane, or with bestial slant, or a flippant pleasure madness, or a highly intellectual drift away from truth and God. It may be "up-and-out" or "down-and-out," the offending conceit of a superiority complex, or the vicious abandon of one who has broken with all morals and authority.

How desperate is "the iniquity of us all." When gathered together (according to this context), the sum of the things the Saviour died for reveal to us the

APPALLING DEPTH OF HUMAN NEED

—and our own. Dig down into the meaning: "griefs . . . sorrows . . . transgressions . . . iniquities . . . chastisement . . . stripes." These in their totality were the immeasurable human problem and portion.

None of these was, first of all, in the hazy, nebulous abstract, but in the concrete terms of common life, of our personal, physical, moral, and spiritual malconditions. Nevertheless, let it be said that the Saviour's atonement advanced far beyond the personal bounds. It finds its circumference only in the redemption of the creation, vast, wide, lost. "The whole creation . . . travaileth in pain together until now waiting for"—what? It waits for that release from bondage concerning which Isaiah is the inspired seer who sings its songs as none other, the very next chapter giving one of its glorious pictures. But remember, that radical renovation will ever be based upon the historical Saviour's Cross.

The preceding sentences have taken us afield somewhat. Let us return to our short, pregnant text. What has puzzled our intelligentsia, and especially our Lord's Jewish brethren, is just what no human ingenuity could plumb, namely, the depths of sin, sorrow,

suffering, woe described by Israel's prophet here. It took the Divine to fathom it, and to find a Redeemer. And He, the self-existent One, the Covenant-maker, Jehovah Himself, undertook this mighty, insoluble

PROBLEM OF WORLD REDEMPTION.

In Revelation's description of how God's disposed inheritance is won back to its rightful Heir, the "Lamb as it had been slain" is the centre of the holy transaction (Rev. v.). Only He could take the title-deeds and "loose the seven seals thereof"; only He had the legal and moral right and the power. Thus "the Lamb" becomes "the Lion of the tribe of Judah" who issues from kingly David. How did our God meet the fallen world's need? "Jehovah laid on Him the iniquity of us all." A great Jewish scholar translates verse 5 thus: "He was bored through on account of our transgressions; He was crushed on account of our sins . . . and through His wounds we have healing" (Dr. A. R. Kuldell).

Despite the scoff and denial of some, *God's method is by substitution*. Why men ever reject this method is beyond one's understanding, for substitution is a common enough, ethical mode of living. In the days of the American Civil War many took others' places even unto supreme sacrifice. In domestic life the mother, innocent bearer of so many ills, travails to bring her babe to birth. How many unconsciously noble, older sisters have given up all prospects that the younger bairns might have greater opportunity. In old Japan they used the method of "surety" against a foreigner's possible crime, by the latter's payment of a price to a native Japanese substitute. To-day in China an aged brother

WILLINGLY DIES TO FREE A YOUNGER,

to give him decades of a fuller life. Substitution is thus not only not immoral, but when freely offered and voluntarily sacrificial, becomes the highest type to which man attains. "I lay down My life for the sheep," said Jesus. "No man taketh it from Me, but I lay it down of Myself." "I am the Good Shepherd: the Good Shepherd giveth His life for the sheep."

We referred in the beginning to the scapegoat ordinance. That had as its complement the other animal, "the Lord's," which was slain. It was "the sin-offering." This was "the blood" for atonement, vindicating the holiness and righteousness of God. It was an expiatory sacrifice. These ideas, alike of removal (the scapegoat) and expiation (the other), may well be the background of the Isaiah liii. passage. Here "the Lamb," firstborn, without blemish, un-begotten, but for ours, "the just for the unjust." Here He, "who knew no sin," was "made sin for us." Here "the Lamb," firstborn, without blemish, un-replying, on carefully specified date, "His own self bare our sins in His own body on the tree." All these precious types found fulfilment to the last iota in the great antitype, our Lord Jesus Christ. He alone could fulfil such an eternal principle as "the Lamb slain from the foundation of the world." Eternal blessings be upon "the Lamb of God, which taketh away the sin of the world."

With full and unshaken certainty, this was

THE GREAT, FUNDAMENTAL MESSAGE

of the Apostle Paul: "The gospel which I preached

unto you, which also ye have received, and wherein ye stand; by which also ye are saved . . . how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures" (I. Cor. xv. 1-4). Paul considered this evangel, grounded upon historical fact, basal to any abiding hope for to-day or the vast to-morrow. His word of salvation for all the ages is identical with that of Isaiah liii, let those deny who will. "A Lamb to the slaughter . . . He made His grave with the wicked . . . He shall prolong His days . . . He shall divide the spoil with the strong." Thus we have His death, His burial, His prolonged days in resurrection, His coming victory! And Paul adds this solemn warning: "Though we, or an angel from heaven, preach any other gospel than that which we have preached unto you, let him be accursed" (Gal. i. 8). This is the apostolic ultimatum.

What is our heart attitude to this One whose love is beyond that of human brother? Do we "despise" Him, seeing no comeliness, no beauty in Him? Do we hide our faces from Him, as ancient Israel did? To us is He just the rejected, grief-stricken, tragic, lone figure of Nazareth and Golgotha in the long ago? To us who pass by, is the longing, loving, living, wistful One to be once more turned away as He seeks to be our gracious Guest, our warm Friend, our wise Adviser, our never-mistaken Guide, our eternal Saviour?

One day He will be

"THE KING OVER ALL THE EARTH."

Not then a suppliant, a pleader, a would-be indweller, but the One divine and majestic before whom all earthly royalties will pale and fade. King of kings, Lord of lords, Mighty Potentate, the Glorious and Everlasting One will He be! What about *you* then? Oh, make Him yours *now* by a choice that is full, free, and for ever.

O Christ, what burdens bowed Thy head!
Our load was laid on Thee;
Thou stoodest in the sinner's stead,
Didst bear all ill for me;
A Victim led, Thy blood was shed!
Now there's no load for me.

Jehovah lifted up His rod;
O Christ it fell on Thee!
Thou wast sore stricken of Thy God;
There's not one stroke for me.
Thy tears, Thy blood, beneath it flowed;
Thy bruising healeth me.

Such is His gospel. By faith, to-day, appropriate Him as your very own.



NEW CAMPAIGN OPENS

THE commencement of a tent campaign at Neath by Pastor C. A. C. Hadler has been signally blessed by God. On the opening night the tent was packed to capacity and many were turned away. The result of the Gospel appeal was 15 decisions for Christ. There were also two cases of healing at this opening service—a deaf boy and a man with a paralysed arm. Readers are asked to pray for this campaign.

613 Conversions in Three Weeks

Remarkable Results in Campaign by Pastor G. I. Francis at Lowestoft

By Pastor GEORGE BACKHOUSE (Minister-in-Charge)

HUNDREDS have been moved by the power of God in the mighty campaign at Lowestoft conducted by Pastor Gwilym I. Francis.

Words can never describe the tremendous scenes of revival power and glory which have been experienced. To see the tent crowded to capacity night after night, with loudspeakers broadcasting the message to those standing outside, was a sight never to be forgotten.

During the three weeks 613 souls found Christ as Saviour, and many experienced a touch in their bodies from the hand of the Master.

The addresses on The Second Advent of Jesus Christ were enjoyed by one and all, and they realised how prophecy was being fulfilled.

The final meeting on Sunday evening lasted until 11.15 p.m., when the singing of "I know the Lord will make a way for me," and "I know He is wonderful," could not be brought to a close. Hundreds had been in their seats since 6 p.m. for the 7.45 p.m. meeting.

East Anglia has had a taste of this grand Foursquare Gospel message, and we believe God is yet going to do great things for us in the future.

Tent meetings are continuing throughout the summer months, and we pray that a great work will be established here in Lowestoft.

To God be all the praise for answered prayer!

The following report is from the *Lowestoft Mercury*:

REMARKABLE HEALING CASE

Success of Lowestoft Campaign

Lowestoft has seldom had such a topic of discussion as the Healing Campaign which is being conducted in a tent at the Triangle by Pastor Gwilym Francis, and discussion has taken two forms—criticism and praise.

Even the hardest critics, however, would be hard put to it to deride the results which have been achieved with Mrs. Thompson, of 15, Oxford Road. Pastor Francis considers this case to be the most marvellous yet in Lowestoft.

Mrs. Thompson was interviewed by a "Mercury" reporter after the meeting yesterday afternoon at which, incidentally, no fewer than ten bath chairs were vacated.

FIRST TIME IN FIVE YEARS

Mrs. Thompson told our reporter that she had suffered with rheumatoid arthritis for the past seven years, and had been in plaster of paris for six months. She attended her first meeting on Sunday night, and on Tuesday she went downstairs by herself for the first time for five years.

Here Mrs. Thompson, who was standing, broke off for the moment and walked a few steps to show how her condition had improved.

Mrs. Read, a friend, who lives in Cambridge Road, then told of the glad surprise Mrs. Thompson sprang on her early in the week. "Mrs. Thompson," she said, "walked from her house round to mine for the first time for five years, and when I opened the door and found her there without her chair it was a big surprise. She stayed the afternoon and evening and then walked back."

Mrs. Thompson, during this tale had been happily smiling, and Pastor Francis spoke of the change in her from the time of her first visit, when she was utterly depressed.

FIVE YEARS OLD BOY CURED

Another remarkable cure has been effected in the case of Tony Robinson, a five-year-old boy, of 76, Haward Street, who has suffered since birth with severe gastric trouble. After attending a service he ate a hearty meal on Sunday, and he has enjoyed every meal since.

Pastor Francis estimates that since the Campaign started over a hundred healing cases have been dealt with, and these have included, besides those mentioned, many cases of deafness, partial blindness, arthritis, neuritis, partial paralysis and other ailments. Over five hundred have been prayed for.

There have been some thousands of worshippers at the services.

INEXCUSABLE

By Pastor P. N. CORRY

MAN is either a responsible agent, accountable to authority for his acts, or else he has no right to be free on the streets. If a man is not responsible he must be put away in some place provided by the state where he cannot harm his fellows or himself. If on the other hand, he is a sane person and yet determined to act contrary to human law then he must be confined in prison until such time as he is prepared to act in a normal way.

We all accept this fact of life as we move among men, otherwise human life and government would be impossible. When we reach the age of responsibility then we acknowledge that we know our duty and are prepared to do it. James rightly says that the test of conduct is that "to him that knoweth to do good, and doeth it not, to him it is sin" (James iv. 17). It will thus be seen that ignorance may excuse conduct.

Paul's sermon at Athens confirms this law, for he says: "The times of this ignorance (idolatry) God over-

looked, but now commandeth all men everywhere to repent" (Acts xvii. 30, lit.). He himself found mercy from God because his bitter acts of hatred to the Church were done "ignorantly in unbelief" (I. Tim. i. 13). Even the Lord Jesus said that the rulers of the Jews were more guilty than the man who signed His death warrant (cf. John xviii. 35 with John xix. 11) and the only ground upon which He could pray for mercy upon His executioners was because they did not realise what they were doing (Luke xxiii. 33, 34).

Not one of us, however, can make the plea of ignorance before God. The Gospel is in print and it is up to each one of us to make ourselves conversant with its message. The law of moral responsibility makes it incumbent upon each one of us to find out for ourselves what is our duty. If you own a car you must obey the rules of the road and know the Highway Code; the fact that you have a car makes this your bounden duty. So with your life, your will, and your

conscience,—the fact that you are in possession of these instincts of free-will makes it your duty to walk in the light of them and to increase in the knowledge of their use. The longer you live, the greater your responsibility. The more experience you have, the greater your duty to put that knowledge at the disposal of your fellow-men. Your responsibility grows with your growth, increases with your knowledge, and is something from which

THERE IS NO ESCAPE

in the eyes of your fellow-man.

Suppose for a moment some boy is in difficulty in the canal and you are passing by at the time, able to swim, or if not, able to reach him with a pole that is handy—what is your moral duty? To render all the help you can in whatever way you are able. Anything less than this will brand you in the eyes of your fellow-men as a coward and a guilty party, responsible for the dead boy's life, and in all probability answerable to the law for your neglect. Your responsibility is a part of your human duty, and the more you know of swimming, life-saving, or of the nearness of objects intended to help in saving life, the greater your sin if you do not do something. There's the rub—the more you know, the deeper and the greater is your sin. Christ showed this when He answered the sarcastic Pharisees who asked "Are we blind also?" with the words, "If you were blind you would have no sin: but now you say 'we see'—therefore your sin remaineth" (John ix. 40, 41). The very fact that He has come and spoken to us removes all excuse for sin. Here is His word: "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin" (John xv. 22).

The words, the sayings of the Lord Jesus are not intended to be simply read in a book or to be painted or printed as text cards: they were spoken by the Lord Jesus so that they might be obeyed. He intended His hearers to obey. Why? Because in doing so every moral responsible agent would be a better man or a better woman, and the world generally a better place by obeying the laws of life propounded by the Son of God.

SELFISHNESS WOULD BE BANISHED,

life be held more sacred, homes become sweeter, character more noble, and the whole fabric of society changed by obedience to Christ. He did not die that a few people might become Christlike, but for the whole world as well as for you. The word of the Gospel message which you know, which you can read for yourself at the outlay of a few pence, and which you have heard dozens of times, will either save you as you obey it or condemn you because of your neglect.

Listen to the words of Jesus Christ spoken to you: "If any hear My words and believe not, I judge him not: for I came not to judge the world but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the Word that I have spoken, the same shall judge him in the last day" (John xii. 47, 48). It is nothing more than the same law of human responsibility with which you measure your fellow-creature, which will measure your guilt when you stand before God. You expect folk to

act according to their knowledge and likewise God will expect the same from you. The condemnation will be that light came to you and you loved the darkness more than the light, because your deeds were evil (John iii. 18, 19).

Do you wonder that *Paul's warning is God's warning to you?* He asked three questions. Firstly, if the word of the law, spoken by angels was steadfast and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation? which at the first began to be spoken by the Lord" (Heb. ii. 1-3). Secondly, "If he that despised Moses' law

DIED WITHOUT MERCY

under two or three witnesses, of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, a common thing, and hath done despite unto the Spirit of Grace?" (Heb. x. 28, 29). And finally, "If they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven" (Heb. xii. 25).

You are not dealing with a man's message when you neglect the Gospel. It is God speaking to you. You are not despising a human leader when you turn away from His Word—you tread under foot the Son of God. You are not refusing a human voice with an earthly message but the voice of the Creator whose word will speak the doom of the world and your own doom if you refuse.

It is all grounded upon this same law of human responsibility, the law by which, shall we say, you judge the minister whose name happens to crop up in the Divorce Court. You at once say, "Who would have expected it from a member of the ministry?" You rightly judge that his standard of conduct should be up to his superior knowledge, and you judge him by that standard when he fails. The same is so with you. Your neglect of the message of life and of the Saviour who died to bring you the message is equally inexcusable. You know that His name is Jesus for the simple reason that He would save people from their sins. You know there is no other name given among men that will save, and yet though you possess this knowledge you are not willing to put Him to the test by yielding Him the obedience that alone can save you. Therefore

YOU MUST FACE THOSE QUESTIONS

What will you do? How shall you escape? They are questions that claim an answer from every moral agent and the only answer, yes, the only answer, is to walk in the light of the Gospel, otherwise it will condemn. Yield obedience to His declared will, otherwise that will must pronounce sentence; obey His words, or inevitably stand convicted by them at the last day. Because to know to do good and to do it not is not only sin but the measure and the rule by which sin may be gauged.

You must exercise your right as a responsible person and choose life at the hand of Christ, or suffer judgment from that same hand. All the laws of righteousness demand it, and your own sense of morality emphasises it. What will you do?

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor J. C. Cariss.

Sunday, July 30th. Mark v. 1-20.

"Jesus . . . saith unto him, go home to thy friends, and tell them how great things the Lord hath done for thee" (verse 19).

We can understand the liberated demoniac's desire to follow Jesus. He longed to remain with the One who had delivered him. But Jesus showed him that he must return home to testify. To speak of Christ is the duty of every believer. It should be his delight. Probably this man would rather have witnessed anywhere but at home. Yet he obeyed the Lord, and "began to publish . . . how great things Jesus had done for him." Let us trust God for grace to witness, not only in circumstances which appeal to us, but wherever He sees fit to place us.

PRAYER TOPIC:

That Divine encouragement and guidance may be granted to all our Sunday school superintendents and teachers.

Monday, July 31st. Mark v. 21-34.

"If I may touch but His clothes, I shall be whole" (verse 28).

Pitiable indeed was this woman's condition before she came to Jesus. But this did not drive her to despair—it drove her to Him. Blessed is even that distress which drives the soul to take hold of the Saviour. She did not find it easy to approach the Lord. Crowds thronged Him. But she pressed through them to touch His clothes and receive deliverance. There is still virtue in Him to meet our every need. Our part is simply to press with determination through every barrier which may be in our way, and touch Him with the hand of faith.

PRAYER TOPIC:

For evangelistic witness at seaside resorts, that work may be done for eternity.

Tuesday, August 1st. Mark v. 35-43.

"Be not afraid, only believe" (v. 36).

Fear and faith are irreconcilable foes. They cannot dwell together. If we have faith, we cannot fear; if we fear, we have not faith. Without faith it is impossible either to please God or get anything from Him, while with it, "all things are possible." So Satan seeks to destroy faith by trying to sow such seeds as "fear of man" and "fear of the future" in our hearts. Can we prevent him from succeeding? Yes, by filling our thoughts with those things which are true, pure, lovely, of good report (Phil. iv. 8). Fear cannot exist where thoughts like these abound.

PRAYER TOPIC:

For much blessing to rest on the labours of Pastor and Mrs. J. McWhirter in Australia, and for his complete restoration to health.

Wednesday, August 2nd. Mark vi. 1-13.

"Is not this the Carpenter?" (v. 3).

"He could there do no mighty work" (v. 5).

Evidently Christ in His youth wrought in the trade of His supposed father. Blessed thought for those who labour hard to win their bread! Jesus knew what it was to toil. He can sympathise with those who toil to-day.

Christ's power is limitless, but He only performs miracles when to do so will promote His great end. He knew His countrymen would reject whatever evidence He might give them. Therefore to have given them more evidence would only have increased their condemnation. The lesson is that we must believe to see miracles, not demand miracles before we will believe.

PRAYER TOPIC:

That all our Welsh assemblies may experience continual blessing and power.

Thursday, August 3rd. Mark vi. 14-29.

"Herod feared John . . . and observed him; and when he heard him he did many things, and heard him gladly" (verse 20).

Though Herod assented to the preaching of John, he did not act upon it when it came to taking his brother's wife. If he had done, how different his story would have been. Many admit the truth of the Gospel, but refuse to obey its demands. Many Christians are content with giving assent to the truths God shows them without putting them into practice as He requires they should. Let us pray, "Lord, as I receive the light of truth, may it ignite my whole being with its sacred flame and cause me to be a living torch aglow for Thee."

PRAYER TOPIC:

For conversions to result from the ministry in song of our Crusader Choirs.

Friday, August 4th. Mark vi. 30-44.

"Shall we go and buy two hundred pennyworth of bread and give them to eat?" (verse 37).

The natural thing to do is to try to meet human need with human resources. When it came to doing something for the hungry multitude the disciples' first thought was to buy bread. It was a blessing for them that this was such an impossible proposition, for it made them put the matter in the Lord's hands. When they did that their difficulty was solved. How often do we ransack our minds and lash our spirits into turmoil in an effort to get things done ourselves? And all the time Christ is waiting for us to turn the matter over to Him.

PRAYER TOPIC:

That the whole Church of Christ may receive a quickening, and present an effectual witness in these days.

Saturday, August 5th. Mark vi. 45-56.

"He saw them toiling in rowing . . . and about the fourth watch of the night He cometh unto them" (verse 48).

"He saw them." Darkness could not veil His disciples from their Lord. Says David, "Darkness and light are both

alike to Thee" (Psa. cxxxix. 12). When we slumber His all-seeing eye is upon us. And in those experiences which every mariner on the sea of life must pass through, when the waves beat hard, the wind is contrary, and the night is dark, He still sees us, and if danger threatens, He will not leave us alone. It will comfort our hearts and influence our walk to remind ourselves continually that His eye is ever upon us.

PRAYER TOPIC:

For inspiration and power to be granted to all our ministers preparing to preach to-morrow.

Helpful Illustrations for Christian Workers

Where Was the Key?

A little girl died at a hotel where she was staying with her father. The mother was dead. Just two followed the body to the cemetery, the father and a minister. The man's grief was great. At the grave he took from his pocket a key, unlocked the casket and looked on the face of his child once more, then silently closed the casket, and handed the key to the keeper of the cemetery. On the way back to the city the minister quoted to the broken-hearted man Revelation i. 18, explaining how the Lord Jesus, though dead, was now alive. "But what is that about the keys?" asked the man. "It means this," said the minister. "You think the key to your little girl's casket is in the hands of the keeper of the cemetery. Let me tell you, the key to your little girl's grave hangs at the girdle of the Son of God, and He will come some morning and use it." Then the light broke through the man's tears, and he saw the glory of the resurrection.

Shamed by His Ox

A farmer who had listened to an exposition of the text from Isaiah i. 3—"The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, My people doth not consider"—was giving food to his stock, when one of his oxen, evidently grateful for his care, fell to licking his bare arm. Instantly, with this simple incident, the Holy Spirit flashed in conviction on the farmer's mind. He burst into tears, and exclaimed: "Yes, it is all true. How wonderful is God's Word! This poor dumb brute is really more grateful to me than I am to God, and yet I am in debt to Him for everything. What a sinner I am!" The lesson had found its way to his heart, and wrought there effectually to lead him to Christ.

The Weight of Sin

A flippant Indian youth once interrupted an evangelist, saying, "You tell about the burden of sin. I feel none. How heavy is it? Eighty pounds? Ten pounds?"

The preacher replied, "Tell me, would a corpse feel a four-hundred-pound weight if you laid it upon him?"

"No, because it's dead," replied the youth.

The preacher then said, "That spirit, too, is dead which feels no load of sin!"

THERE is both appeal and overture in this call of the Saviour. "Come," and "I will give." In these words we have the very essence of the Gospel message. To come to Christ is to repent, for it involves turning from the direction in which we are travelling away from God, back to His love in Christ. And when a man does repent, he finds just the very satisfaction his soul has been craving in its self-appointed pilgrimage through the disappointing ways of Vanity Fair. The world in which we live is bankrupt of true spiritual ecstasy, and the revelation of Christ is the one vision of loveliness capable of transforming life from gloom to gladness.

So then the Lord Jesus Christ first reminds us of our need, and then offers the gift we find impossible to achieve in our own might. We are greatly burdened, and strive to be free: He offers to give us rest, just the very thing we are so feverishly striving to obtain. The labour problem has been one of

MAN'S GREATEST DIFFICULTIES,

from the first day of his exile from the Paradise of God, and right through the ages. It results in social and international antagonisms, which bring in the end even greater burdens. There are many unfortunates who are of the opinion that if only we could share the products of the world, and eliminate the practice of profit making, all would be well: the Utopia of Socialism would become an accomplished fact, and the masses could find enjoyment in political emancipation. But this view of millennial bliss is based on a misconception of true freedom and a misunderstanding of real happiness. Manual labour, while it constitutes an enigma to world statesmen and reformers, through the abuses of the working classes by unscrupulous industrial magnates, is not the only dilemma pressing upon humanity. Man is heavy-laden in other ways, and it was the consciousness of this fact which evoked the plea of Christ on this occasion.

In the first place He observed the true reason for their burdened state. It was the consequence of their own refusal to accept God's way of peace; the burden was self-imposed. He looked upon that generation of His, a strange mixture of stumbling, striving sinners. Why were their lives so miserable? Why so restless and fretful? If we read the preceding verses of this eleventh chapter of Matthew, we discover

THE CHARACTER OF THE PEOPLE

with whom Christ pleaded. They were a people who refused the ministries of God-sent messengers, and who turned their backs on the miraculous evidences of His own work. They refused to hear John the Baptist on the grounds of his asceticism. Because he refused to take part in the social functions of the community, choosing to retain the austerities of his early hermit life, they accused him of demon-possession. "For John came neither eating nor drinking," said Jesus, "and they say, 'He hath a devil,'" It was distasteful to have a man among them who could discipline his own life. But when the Son of God came, entering

Christ and the

By Pastor H. W. GREENWAY

into the homes of the people, and endeavouring to meet them at the place of true fellowship, the meal-table, they rejected Him as a drunken glutton. Jesus Himself sums up their slander in the nineteenth verse. "The Son of man came eating and drinking, and they say, 'Behold a man gluttonous, and a winebibber, a friend of publicans and sinners.'" John the Baptist's asceticism was misinterpreted, and Christ's *camaraderie* was misrepresented.

But He also went on to upbraid the cities for their indifference to the supernatural, and warned them of the ultimate end of their folly:

Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sack-cloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

These are solemn and unmistakable words,

PREDICTING TERRIBLE RETRIBUTION

upon the ungrateful crowds who had heard His messages and seen His miraculous power. And then, as though He had peered down the years to that dreadful day, and as though He had entered into their trials and recognised the curse which lay at the root of all their unhappiness and contrariness, His heart is moved with a great compassion. His eyes fill with tears, for He can see a people carrying burdens of fear and sin, burdens that drag them constantly downwards. He knew only too well how much the greater number of them had tried to be free. Had he not mingled among them and discussed their worries? Had He not seen them in the Temple anxiously following the ritual of religion, in their attempts to find God, and peace? Of course He had. Well He knew the conflict of emotions taking place within the citadel of the individual souls of men. His arms are raised widespread, as though He would embrace the whole world: "Come," He cries, "Come unto Me, and I will give you rest."

Now it is interesting to note in these words of Christ, His indication of the need for personal repentance. "Ye that labour," and "Ye that are heavy laden." The first suggests a struggling people, seeking a way of ease and betterment. This may sound somewhat paradoxical, until we realise the true purpose of labour. The object of all manual work is to maintain a standard of life yielding a maximum of release from

Labour Problem

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."—Matthew xi. 28.

labour. The man who works, works for wages, for the means of acquiring the wherewithal by which to enjoy his times of recreation. Life without rest is intolerable. All work and no play, does not merely make Jack a dull boy; it kills him. Jesus could see in the crowds around Him labourers, struggling to be free from the irksome restrictions imposed by the very conditions under which they lived.

The second phrase, "Ye that are heavy laden," reveals the condition from which they were seeking to escape. The sweating is the result of the load; they are coincident factors. He could see that the burden they carried was making life impossible for them. It was never eased, never lifted. It dragged upon the moral life, affected the physical nature, interfered with social relationships. Even the great intellectuals of the philosophic age had failed in their attempts to remedy the unhappy condition. Man was still as he had been from the Fall, a sinner, accumulating by his very misdemeanours the burden that must eventually crush his very life away.

As Christ looked upon His generation, He saw sin in its various manifestations retarding the progress of the people, and finally threatening to engulf them in doom. He saw the leper, stumbling along the streets with painful movement and plaintive wail, exiled from the fellowship of friends and relations by the cruel disease that tormented him day by day.

SIN EXPRESSED ITSELF

in physical suffering. He saw the harlot, whose body had been bartered in the markets of sensuality; saw what she might have been, and might even be yet. He knew how the motherly soul common to all her sex cried in rebellion against this betrayal of her purity, and interpreted her look of appeal as the despair of one who fain would rise to higher things. Sin expressed itself in moral despair. He saw the inequalities of the social order, on the one hand lazy indulgence and luxurious living, and on the other extreme poverty. The foreign overlords extorted from the people exorbitant taxes, in order to secure their own power and keep the people in subjection. Sin expressed itself in political strife. He saw the hypocrites of the religious systems, establishing false traditions as the standard of belief for the common worshippers, traditions that libelled the very nature of God Himself. Even the great Temple had been changed from a symbol of religious liberty, to that of shame and oppression. The humble folk went there to meet God, and found instead grievous yokes created by self-seeking priests. Sin expressed itself in religious fraud.

Sin was the fundamental cause of the whole tragedy. It lay upon the human race, an inescapable

incubus, and men tried by various methods to free themselves from its thrall. Christ came into the world to deal with this awful problem of sin. He gave healing to the sick, salvation to the moral pervert, hope to the socially dispossessed, righteousness to the religious devotee. He even gave Himself up to the cross of shame, in order to combat the very forces seeking man's destruction.

"But," you say, "we live in another age now. Christ came to the Jewish nation many years ago, but we are living under different conditions in this twentieth century." It must of course be admitted, that we are a long way from that Eastern scene over which Christ yearned in loving compassion: the noisy bazaar with its conglomeration of humanity, disease, vermin, and filth. We have in our Western civilisation, polished floors and polished fingernails. We boast our hygiene and medical skill. We are clean, even to the daily scrubbing of our teeth with neat little brushes, the plastering of our hair into the approved style, and the cleansing of our insides with patent preparations. We are fastidious from top to toe, and obey the conventions of our age with the uniformity of mechanical robots, taking care of course, to segregate those who may suffer physical or mental deformity.

But are we free? Have we not still our diseases, of a most malignant and cruel character? Are we not still the victims of mental depressions? Are we not still suffering the constant disturbances of international unrest? We have become neurotic and jittery. We grasp the morning papers

TO SCAN THE HEADLINES

so neatly arranged for rapid consumption, to see what the dictators, or some powerful oriental, might have been doing overnight. It is true, we still have our manual labour problem, but it is not the only one. We are burdened by sin and fear. We have around our necks the accumulation of wrongs, and above, the threatened judgment to come. We labour to be free, but more often than not go the wrong way about it. It is not without significance that Adolf Hitler should have entitled his book, "My Struggle." That heading is symptomatic of the state of the whole world—almost every man could write his story under it. Philosophic codes have proved deceptive and powerless. Moral reform we now discover to be more like the efforts of the man who tries to lift himself by tugging at his own shoe-laces. Even religious exercise is boring.

Yes, sin is still the greatest moral fact of this age, whether we call it "continuous abnormality," or any other fancy name; and humanity is still seeking to free itself from the enslaving shackles.

But a glorious truth obtains through all the years of disappointment and failure; a living, loving Christ remains to offer rest. Rest from our fears. Rest from our sin. He calls to all who struggle in the fight against sin, "Come unto Me, and I will give you rest." Will you come?



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 Evangelistic Message.

MANY of the usual features are omitted from this issue of the *Elim Evangel* to enable us to devote as much space as possible to setting forth the need and way of salvation through faith in Christ Jesus. No subject can be more important than this. We trust that the articles this *Evangel* contains may be the means of leading many to seek God's gift of eternal life and the peace and joy which the Son of God alone can bestow.

Monthly Day of Prayer.

NEXT Tuesday is our monthly Day of Prayer. Will you join us in our intercession for revival? God is answering, as is evidenced by the news we publish this week from various campaign centres. Let us pray on, until revival covers the land.

Next Week.

PASTOR F. G. CLOKE'S Bible Study article on the Epistle to the Galatians is held over until next week. Other features next week will include "I Was There!" Your Problem, Picture News, and a devotional article from the pen of Pastor E. C. W. Boulton.

With—and Without.

We sometimes have many things that we could do without. And there are hosts of people who are doing without the "one thing needful" that they ought to have. Moses and Paul, both exceptionally great men, knew what it was to have many things that were not needful; and they gave them all up. Moses lived with "the treasures in Egypt" for years, but the time came when he esteemed "the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward" (Heb. xi. 26). So "by faith he forsook Egypt." Paul had riches, education, social standing, religious leadership. "But what things were gain to me, those I counted loss for Christ," declared the apostle (Phil. iii. 7). "I have suffered the loss of all things, . . . that I may win Christ," was his boast. He went without things that he might be with Christ. Someone has put all this in the following striking way:

A MAN MAY GO TO HEAVEN
Without health
Without wealth
Without honours
Without learning
Without friends:
-BUT
He can never get to Heaven
Without Christ.

Neath.

Thousand at Sunday's tent meeting. Total converts for the week, eighty-three. Many remarkable healings.

Successful Campaign at St. Helens

A FORTNIGHT'S Revival Campaign by Pastor J. Woodhead at St. Helens has resulted in 158 decisions for Christ. The congregations increased day after day, and there were twenty definite cases of physical healing in answer to prayer. The following reports are from the *St. Helens and District Reporter*:

"After the first two meetings of a revival and healing campaign, which commenced in the Co-operative Hall, Baldwin Street, on Sunday evening, over forty adults have professed conversion, and many claim to have been healed.

The campaign is being conducted by Rev. John Woodhead, a Yorkshire revivalist of wide experience, who claims that there is no complaint beyond the power of prayer. The pastor states dogmatically that the same Jesus Christ who healed in Bible days is with them in campaigns to-day, with risen spiritual power to heal sick bodies.

Scenes of religious fervour have been witnessed at the meetings in St. Helens, when many sick people have been brought to be prayed for by the revivalist, who has preached powerful addresses during each service."

* * *
"Outstanding success has attended the revival and healing campaign conducted in St. Helens, by Rev. John Woodhead. Over 150 converts have been registered, and many have testified to physical healing.

More than 300 people were present at the service on Sunday night, at which service Mrs. A. Woodhead (contralto) sang solos, which greatly pleased the congregation.

Owing to a pressing engagement which Mr. and Mrs. Woodhead have in other parts of the country, they will conduct their final services on Sunday."

Gleanings from other Fields

Mr. J. A. Kensit.

The Secretary of the Protestant Truth Society, Mr. J. A. Kensit, is now on a lecturing tour in South Africa.

Young Life Campaign.

Plans are being made for a special evangelistic effort in the City and West End of London during the spring of next year, under the auspices of the Young Life Campaign.

Pastor D. J. Findlay.

Mr. A. J. Matthews is succeeding Pastor D. J. Findlay at St. George's Cross Tabernacle, Glasgow.

Dr. T. Shields.

The Jarvis Street Church, Toronto, Canada, of which Dr. Shields has been pastor for about thirty years, has just been re-built after its destruction by fire last year.

All-Nations Bible College.

At the close-of-session meeting held this month in the grounds of the All-Nations Bible College, diplomas and certificates were presented by Mr. Godfrey Buxton.

Rev. L. T. Pearson.

Rev. and Mrs. L. T. Pearson are now stationed at Haifa, where the International Christian Police Association have recently opened new headquarters for their work in Palestine.

Capt. Reginald Wallis.

We regret to hear that Captain Reginald Wallis, whose evangelistic campaigns in Australia and New Zealand have been such a success, was suddenly taken ill during his meetings at Dunedin, and has been compelled to cancel the remainder of his campaigns.

THE JUSTIFICATION OF RAHAB

By Pastor S. GORMAN

IN Joshua, chapters two and six, we read of Rahab and her miraculous deliverance when the city in which she lived was captured by the invading Israelites. This deliverance will be referred to later on. Before considering the truth set forth in the above-mentioned chapters, it is of great importance to note carefully the statements recorded in the Epistle to the Hebrews, and the Epistle of James, concerning Rahab.

Assuming that Paul wrote the letter to the Hebrews, we accept the following as his inspired testimony regarding her faith: "By faith Rahab perished not with them that believed not . . ." James, the brother of our Lord, who wrote the Epistle that bears his name, says: "Likewise also was not Rahab justified by works . . .?" Both these writers are equally honourable to her. The one speaking of the faith that saved her though all her fellow-citizens perished because they believed not: the other referring to her faith producing good works. She exercised the faith that saves and justifies.

If men and women are to be saved, then, like Rahab, they

MUST EXERCISE FAITH

in God, through Jesus Christ our Lord. In so doing they will be numbered amongst all those of whom the New Testament speaks as "being justified by faith." To understand fully this Old Testament picture of Rahab and her justification by faith will necessitate careful consideration of all the circumstances connected with her justification. This we will seek to do by considering three important truths the incident reveals.

1. *How justifying faith answers the challenge of the impossible.*

Viewing from the human aspect the situation in which Rahab was placed, one would readily say that for her to accept the testimony of the spies who were unknown to her, and accept their God as her God was impossible and unreasonable. Everything was against her acting on behalf of the safety of the spies as she afterwards did. Although chapter ii. does not record any conversation between Rahab and the spies until after their pursuers were gone, we feel convinced that she did not help them without satisfying herself concerning their identity and mission. Rahab, prior to meeting these spies, had had no personal instruction concerning the God of Israel, and as far as she was concerned had heard little of some of the things He had performed on behalf of His chosen people (chap. ii. 10). Then too, she determined to help the two spies, obeying only and accepting

SOME INWARD URGE

as a guarantee of the validity of their statement and her own safety. Further, there was the awful possibility that her act of hiding the spies would be discovered, and as a result she and they would immediately be put to death. If discovered she would be considered

a traitor to her country, and for that act the authorities would mete out to her the extreme penalty of death. The situation was indeed most difficult and dangerous: humanly speaking it was a well-nigh impossible one.

The city of Jericho was considered unconquerable, being surrounded by a high, unscalable wall, and defended from within by giants of men skilled in warfare. It was in such hopeless circumstances as these that the spies asked Rahab to put confidence in their God and their word. In the face of the humanly impossible situation Rahab accepted the word of the spies, and obeying that inward witness of her soul, exercised faith in the God of Israel which saved and justified her.

When men and women are spoken to concerning the salvation of their souls, they very often excuse themselves by declaring that in their particular circumstances it is impossible to live the Christian life. This surely is

THE LANGUAGE OF IGNORANCE

concerning the true facts of the case. In all such reckoning God has been left out. It matters not what the individual circumstances are, the moment that person accepts Christ into his life he is equipped by the power of God to live the Christian life.

2. *The progressive activity of justifying faith.*

We are convinced that Rahab did not decide upon a sudden impulse to help the spies. The faith she exercised was progressive and active. If she had decided upon a sudden impulse to help them, the sight of their pursuers would in all probability have unnerved her, causing her just as impulsively to change her mind and hand over the spies to them. If only her emotions had been stirred, influencing her to hide them because she merely pitied them, she would have surrendered them to their pursuers. By faith in their God and their word she reached her decision, and resolutely abided by it. She came to that decision to stake her all upon the testimony of their word after much careful and deliberate thought.

What does this teach? It teaches that professions of conversion which only last for a very short period and that never looked really genuine, were not brought about by faith in Jesus Christ and His power to save, but instead were inspired by impulse born of emotion. For instance, an unconverted man comes

INTO A GOSPEL SERVICE

and is merely touched by something that is said or sung. His emotions are stirred, and without giving any deep consideration as to what real conversion in-

"By faith the harlot Rahab perished not with them that believed not, when she had received the spies."

"Likewise also was not Rahab the harlot justified by works, when she had received the messengers and had sent them out another way?"

—Hebrews xi. 31 ; James ii. 25

volves, he professes to accept Jesus Christ as his Saviour. The moment the emotion subsides and he faces up to the true facts of Christian discipleship, he returns to his former way of living. How different would have been the outcome if only he had seriously considered the whole matter, and resolutely accepted Christ into his life. Then he would have faced all things and by faith in the Saviour lived a life of godly activity.

Rahab's faith was progressive and active, triumphing over all obstacles that in the ordinary way would have prevented her coming to a right and proper decision. Her faith governed her thoughts, assisting her to arrive at a logical and sound conclusion. While the spies were in hiding she reached her decision, and after their pursuers had gone she came to the spies and declared: "I know that the Lord hath given you the land . . ." "The Lord your God, He is the God in heaven above, and in earth beneath" (ii. 9, 11).

What an evidence of faith there is in this declaration! Her mental conception of God has been so wonderfully quickened that she declares He has already given the city of Jericho to the Israelites. This surely reveals that in order

TO EXERCISE SAVING FAITH

in Jesus Christ men have not to dispense with their mentality. Instead, the mind receives a nobler, holier, and better conception of God by faith. Spurgeon must have been thinking along similar lines when he said: "Faith is commonsense spiritualised."

Again, Rahab's faith was progressive and active practically. She acknowledged that she was a citizen of Jericho and as such had anticipated in and enjoyed its pleasures and pursuits, but she also evidenced her willingness to come under the government of the God of Israel. She entered into a covenant with the spies that resulted not only in her being saved from the fate of her fellows, but which also gave her citizenship among the chosen people. This we will prove later on.

When a person by faith accepts Jesus Christ as Saviour it produces practical results in the life. For instance, there is a breaking-away from worldly associations and pleasures that are contrary to the mind of God, and which are inconsistent with Christian living. There is a disavowal of allegiance to the prince of this world (Satan), in favour of Jesus Christ and His government over the life.

3. *The covenant of the red cord foreshadowed the Blood covenant of Calvary's Cross.*

Rahab requested of the spies an oath that she would be preserved from danger when the Israelitish invasion took place. To this they readily agreed, giving her a token that if

SHE HUNG A SCARLET CORD

in her window she would be saved. Rahab obeyed their instructions and in so doing demonstrated her implicit faith in their word and the God they served. The red cord was the sign of the covenant, and when the Israelites eventually took possession of the land Rahab was saved.

Some critics of the Word declare in a spirit of ridicule: "She was spared because she lied and thus

saved the lives of the spies." This is not correct. She was saved by putting into effect by faith the conditions of the covenant. The spies informed her that she and her household must remain in the house under the protection of the red-sign emblem. If they went out into the street at the time of the invasion they would in all probability share the fate of the other citizens of the city (chap. ii. 17-19). Like the Israelites on the night of the Passover, she was saved by remaining indoors under the protection of the red sign. We firmly believe that had not Rahab obeyed the conditions of the covenant she would have perished with the others.

The red cord foreshadowed the Cross of Christ, the seal and sign of God's covenant of mercy and grace to mankind. Concerning that covenant John declared: "The blood of Jesus Christ His Son cleanseth us from all sin." This is the

BLOOD OF THE EVERLASTING COVENANT,

the Blood that is efficacious to cleanse repentant sinners and make them fit to become sons of God. Remember, that if a covenant is to be efficacious and effective its conditions must be obeyed by both parties. It was so in the case of Rahab and the spies. By putting the red cord in the window and remaining indoors during the siege of Jericho she was promised salvation: on the other hand when the invading Israelites saw that cord they were to treat with respect the inhabitants of that house. The conditions of the covenant were binding upon both parties. Any breach of the conditions on either side would have been considered a violation of the covenant. This also applies to the covenant of the Cross of Christ in relation to sinners. If the covenant is to be efficacious and effective in any person's life, that one must obey the conditions of the covenant.

By obeying the conditions of the covenant Rahab was miraculously preserved from danger. According to God's instructions the Israelites marched round the city walls once a day for seven days, and on the seventh day the wall collapsed, except the piece on which Rahab's house stood (chap. ii. 15; chap. vi. 22, 23). God in a supernatural way

PRESERVED HER FROM JUDGMENT

that came upon the people of her city. She became a member of Israel and was later married to a prince of the house of Judah, Salmon. Their son was Boaz, who married Ruth. This is based on the statement of Joshua vi. 25: ". . . she dwelleth in Israel unto this day," the meaning of which is made clear in Matthew i. 5 (R.V.), which says: "Salmon begat Boaz of Rahab."

In Rahab's deliverance we have set forth the supernatural preservation of all those in Christ from the final judgment. On that day God's judgment will fall upon those who have rejected Christ, because they failed to comply with the conditions of the covenant of the Cross.

One word more. Just as Rahab was married to Prince Salmon, so will all true Christians be Christ's Bride. Unconverted one, you, like Rahab, can be justified by faith.

The Greatness of God's Love

By Rev. W. S. BOWDEN

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—John iii. 16.

THIS well-known verse is the cream of the gospel, "the gospel in miniature," "the epitome of the gospel," the glad tidings "in a nutshell." It is a divine picture of the wonderful love of God, graciously painted by the blessed Son of God. There has been nothing ever said like this in all the world's literature.

As we dwell upon the amazing love of God, let us consider (1) the object of His love; (2) the gift of His love; (3) the fruit of His love.

THE OBJECT OF HIS LOVE

Whom did God love? "The world," While there was nothing in the world to deserve the love of God, but much to repel it, nevertheless, God loved the world. He loved an ungrateful, hostile, dead world. He loved a judgment-bound world which ignored Him. He still loves a lost world.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

The fact that God loved the world does not signify that He approved the conduct of men. Rather, He had benevolent feelings toward them, and was earnestly desirous of their happiness in spite of their shameful conduct toward Him. It will help us to realise the greatness of God's love if we bear in mind this comment made by Dr. Albert Barnes:

God hates wickedness, but still desires the happiness of those who are sinful. A parent may love his child and desire his welfare, and yet be strongly opposed to the conduct of that child. When we approve the conduct of another, this is the love of complacency; when we simply desire his happiness, this is the love of benevolence.

Oh, think of the wonderful love of God! He loved the world. He *still* loves the world. He loves all the people in the world. He loves the whole world. God's love is universal, all-embracing. Salvation is for the ignorant as well as for the cultured. Through God's love, salvation is offered to all people of all nations, of all ages. Yes, salvation is proffered to every person under the sun. See how illimitable God's love is, and how unconfined. Oh, it amazes me to think of this wonderful love of God! The love of God has been compared to the ocean. It is fathomless, immeasurable, illimitable, inexhaustible; but unlike the ocean, it has no bounds.

PROOF OF GOD'S LOVE

Many passages of Scripture which declare the universality of God's love come to my mind. "He died for all" (II. Cor. v. 15); "Who gave Himself a ransom for all" (I. Tim. ii. 6); "That He by the grace of God should taste death for every man" (Heb. ii. 9); "For the bread of God is He which cometh down from heaven, and giveth life unto the world" (John vi. 33); He "spared not His own Son, but delivered Him up for us all" (Rom. viii. 32).

There is something you cannot find in this wide world—a human being whom God does not love. Of course, God loves those who are obedient to His will. But never make the mistake of supposing that God does not love the disobedient. In His very nature God is love. He loves the sinner. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8).

No matter how great a sinner you may be, God loves you and Christ died for you. Let this much be for ever settled in your mind: God loves you. Do not make this love conditional and uncertain. God's love toward us does not depend on our love toward Him. God does not love us because we are good, but because He is good. Because God loves the world, He loves you and He loves me. The greatness of God's love is seen in the object of His love—a rebellious world.

THE GIFT OF HIS LOVE

It is a truthful saying that love is measured by the gifts it presents and the sacrifices it makes. In the light of this truth how great is the love of God! To redeem man God gave His Son, His only-begotten Son! He gave Him as a sacrifice. The gift was unmerited. "All our righteousnesses are as filthy rags" (Isaiah lxiv. 6). Yet God gave His Son, and Jesus went to the Cross and gave His life for us.

No more costly gift could have been given! God's only-begotten Son is the price of man's redemption. We know something of what it meant to fathers and mothers during the World War to give up their sons at the call of the nation. It meant more than tongue could tell for them to lay their lives upon the altar of a nation's need. It is a faint picture of the sacrificial love of God. God loved His Son with an unutterable love, yet He loved the world so much that He gave His Son in sacrifice upon Calvary's Cross that lost mankind might be saved. If you would know the greatness of God's love, go to Calvary.

The story is told of a child who had been taught to think of God only as a stern judge. One day in her father's printing office she picked up a scrap of paper, and found on it these words, "God so loved the world that He gave . . ." The other words of the verse had been torn off. The girl had no idea of how the whole verse read. What she did read was quite a revelation to her. She did not know what God gave, but it made her think of God in a new light to know that He had given something. It brought great joy to her heart.

The giving of God's Son was the giving of Himself. The love that prompted the greatest of gifts was so great that it seems impossible to express in words its greatness. "God so loved . . . that He gave." That little adverb "so" speaks volumes. The intensity of the Father's love is by no means fully appreciated.

A parent's love for a child is the strongest illustra-

tion we have of God's love. God loved His Son more than an earthly parent loves a child, yet "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." What a wonderful gift! What marvellous love!

THE FRUIT OF HIS LOVE

Eternal life! Eternal life! Eternal life! "That whosoever believeth in Him should not perish, but have everlasting life." This probationary life is short at the longest. But eternal life is in the promise of God. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (John v. 11, 12).

This life, though begun through faith, by the engrafting of that word which is "living and powerful" and which "liveth and abideth for ever" within the Christian's soul, is not yet revealed in all the glorious plenitude of its future perfection. So we read, "When Christ, who is our life, shall appear [in His second advent glory], then shall ye also appear with Him in glory" (Col. iii. 4).

Who enjoys this everlasting life? The text reads, "That whosoever believeth in Him should not perish, but have everlasting life." "Whosoever!" Someone asked a little boy the question, "What does the word 'whosoever' mean?" The little fellow answered, "It means you and me and everybody else." Thank God for that word, *whosoever*. That takes in you. It takes in me.

Richard Baxter is reported to have said that he was mighty glad that the word "whosoever" was used. These are his words: "I am thankful the verse does not read, 'There is mercy for Richard Baxter.' I am so vile, so sinful, that I would have thought, had it read that way, that it must have meant some other Richard Baxter; but this word 'whosoever' includes all the Baxters that ever lived."

DO YOU BELIEVE?

"That whosoever believeth in Him should not perish!" Be sure you get that word "believeth." Do you believe? You can believe. There is no good reason why you should not believe. Do you say it is too good to be true? But it is true. This great verse packed full of the gospel, does not say that whosoever is worthy, or moral, or respectable, or rich, or honoured, or wise. No! Thank God for these words, "whosoever *believeth*." That means you, if you will only believe. God grant that you may put unbelief far from you. Cry out, "Lord, I do believe."

Is it not quite clear in your mind what it is to "believe" in Jesus? What does the word mean in ordinary speech? When you believe in a physician you put your confidence in him as a physician. You put your case into his hands. When you believe in a banker you are willing to trust him with your money. To believe in Jesus Christ is to put confidence in Him as to what He claims to be. He offers Himself as Saviour from the guilt, the power, the penalty of sin. He bears credentials from God the Father. He is divinely anointed and divinely appointed.

The infinite gift of eternal life is withheld from unbelievers. Reject the atonement, and there is no hope for you. Reject or neglect the only Saviour whom God has provided for you, and you are lost. Accept the gift and be saved.

My friend, do you think lightly of God's way of salvation because it appeals to you

AS BEING TOO CHEAP?

I shall never forget a little incident I heard related when I was a youth. A preacher had gone down into the coal mine during the noon-hour to tell the miners the simple gospel story. On his way back to the shaft the preacher asked the foreman what he thought of God's manner of saving men.

"Oh, it is too cheap. I cannot believe in such a religion as that."

Without immediately replying to this remark, the preacher asked this question, "How do you get out of this place?"

"Simply by getting into the cage," was the reply.

"And does it take long to get to the top?"

"Oh, no; only a few seconds."

"Well, that certainly is very easy and simple. But do you not need help to raise yourself?" asked the preacher.

"Of course not," replied the miner. "As I have said, you have nothing to do but to get into the cage."

"But what about the people who sunk the shaft, and perfected all this arrangement? Was there much labour or expense about it?"

"Yes, indeed; that was a laborious and expensive work. The shaft is a thousand feet deep, and it was sunk at great cost to the proprietors; but it is our way out, and without it we should never be able to get to the surface."

"Just so," said the preacher, "but when God's Word tells you that whosoever believeth on the Son of God hath everlasting life, you say, 'Too cheap,' forgetting that God's work to bring you and others out of the pit of destruction was accomplished at a great cost, the price being the death of His only begotten Son."



Revival Services at Gosport

SPLENDID news reaches us from Gosport, where evangelistic services are being conducted by Miss F. M. Munday. In the first three weeks of the campaign, 59 souls have decided for Christ, and many have been healed.

Among the healings are two cases of tumour, one of valvular disease of the heart, two of deafness, and one of eye trouble. A sister who was wheeled into the meeting was able to walk home. Another who came from Bournemouth was saved and healed instantaneously. After being unable to kneel for five years, she knelt while the congregation sang: "All hail the power of Jesu's name!"

During the campaign, the pianist received the Baptism in the Holy Ghost.

The prayers of our readers are requested for an outpouring of God's Spirit at Gosport.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Crusader for Christ in Darkest Africa

From time to time we have published in this column the testimonies of some of our Crusaders at home and abroad, and this week we are giving the testimony of our Crusader-missionary, Mrs. James Mullan, now labouring for Christ in the Transvaal.

It was in May, 1927, that Mrs. Mullan saw the need of Christ as her own personal Saviour, and on the 14th day of that month she accepted His offer of eternal life. Having been warned to be wary of people who believe in speaking in tongues, she was at first suspicious of those who tried to lead her into deeper truths. However, after making one or two attempts to testify in the open-air meetings and feeling self-conscious and nervous, she felt that she *must* get stronger in God. That meant a deeper searching of the Scriptures, more earnest prayer, and a fuller consecration, holding nothing back. The Bible studies revealed that the Holy Ghost was God's gift for all who loved Christ and sought to be His witnesses, "Before many days had passed," writes Mrs. Mullan, "I sought praying friends to kneel with me, and we prayed through, God answering gloriously, filling my mouth with singing and giving me new tongues with which to express the devotion of my heart." That was in 1928.

Prior to her conversion, Mrs. Mullan (then Miss Mary Painter) was studying for Elocution and Dramatic Art, and had been successful in passing the examinations and gaining the silver medal I.L.A.M. To use her own words: "When Christ filled my heart I forsook the career planned out for me, and was terribly persecuted by all at home. However, the training was not wasted, and the Lord used and is using my voice for preaching the

best words of all, and for singing to His glory."

Mrs. Mullan has not only experienced God's healing power in two definite instances, but her two elder girlies have both been miraculously healed of pneumonia in answer to prayer; a fact which made those around her mission station marvel.

In addition to everyday home duties to which all mothers have to attend, there is preaching to be done, tract-distributing, teaching, etc., in and around the very needy district of Tzaneen. The work is strenuous, but Mrs. Mullan can testify, as can many others, "Christ means just everything to me. He keeps me going, strengthens and blesses and gives the peace for which my heart craves, and which the world cannot give."

Many Elim Crusaders are working for God in this and other lands: we commend them to you for prayer.

Bradford Crusader Choir visits Wakefield Prison

On June 25th the Bradford Crusader Choir paid a second visit to Wakefield Prison, under the leadership of Pastor D. B. Gray. The choir, conducted by Mr. J. H. Ward, rendered three pieces entitled, "The Great Call," "He is Mine," and "Master, the tempest is raging." Pastor and Mrs. H. W. Greenway contributed a beautiful duet, telling of the suffering and resurrection of the Lord Jesus. Instrumentalists and singers from the London Crusader Choir were greatly appreciated by all, as they rendered items in music and song. Mrs. Francis of Halifax ably assisted at the piano.

Youth Leaders meet in Yorkshire

The first Yorkshire Youth Leaders' Conference, held at Bradford, witnessed gatherings of success and spiritual aid. Pastor E. J. Phillips presided, giving helpful and practical replies to questions and problems. Other speakers, Pastors D. B. Gray, and H. A. Court, and Mrs. E. J. Phillips, each dealt with different subjects and matters concerning our youth work and its tasks. Such meetings provoke real seasons of happy fellowship, as we mingle together and exchange different points of view. The excellent arrangements made by Pastor and Mrs. Greenway, and their noble workers, were more than appreciated.

CRUSADER CORNER

By Pastor O. Murphy

Well, Crusader friends, did you manage to find the answers to last week's questions? I could just imagine you all swotting away with your Bibles, Concordances, etc. Here are the correct answers:—

1. "First Things of Christ."

1. Luke ii. 22-39.
2. Luke ii. 41-50.
3. John i. 35-51.
4. John ii. 1-12.
5. John iii. 1-21.
6. John iv. 1-42.
7. John iv. 43, 44.
8. Luke iv. 16-30.
9. Matthew xvi. 21-28.
10. Matthew xiii. 1-53.
11. Matthew ix. 35—xi. 1.
12. Luke xxiii. 33, 34.
13. Mark xvi. 9-11.

2. "Want to Know" Corner.

Here is the answer to the problem of the broken window-pane (*Elim Evangel* of June 16th).

1. It is obvious that "B" (Ask Insurance Company to repair it) is impossible—it would be absolutely incompatible with his Christian principles.

There are therefore two solutions he could choose from:—

A. *Refuse to repair it*, and risk the consequences, believing that God will overrule as promised ("Them that honour Me I will honour."—I. Sam. ii. 30), or

B. *Take the middle course*: Instead of refusing to repair the pane

and making the customer do it herself, he could approach her tactfully: emphasise the fact that while he did *not* do it, and intends to take no blame for it, and furthermore, owing to Christian principles he cannot ask the Insurance Company to do it; nevertheless, in view of the fact that she has been a good customer and to save any unpleasantness, he is prepared to pay *half the cost*.

This solution, while removing any thought of his guilt, would reveal his sympathy toward her in her misfortune.

2. This Week's Problem.

"The Death of the Apostles."

What a wonderful band of men were those early disciples of Christ! Sufferings and hardships were to them simply jewels to be added to their crowns. Tradition tells us of their glorious deaths. Can you tell me which apostles are referred to in the following statements?:

1. He spent his earlier life at Bethsaida; later at Capernaum. Died a martyr's death—was crucified head downwards.

2. A fisherman—preached in Jerusalem and Judæa—beheaded in Jerusalem (A.D. 44).

3. Native of Galilee—reputed founder of churches in Syria—shot by arrows while at prayer.

4. Another native of Galilee—flayed to death.

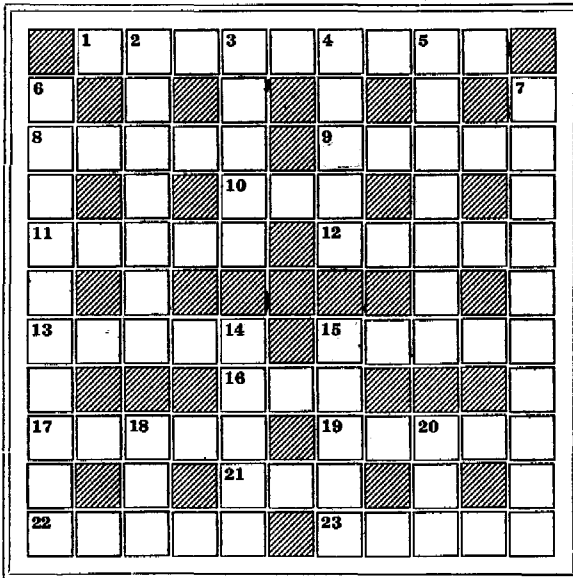
5. Preached in Palestine and Egypt—reputed "Bishop of Jerusalem"—either crucified in Egypt or thrown from a pinnacle to death.

6. Native of Capernaum—wrote one book—died as a martyr in Ethiopia.

7. Fisherman—five writings—preached in Asia Minor—banished—placed in cauldron of oil—died natural death.

Yours and His,
O. MURPHY.

OUR SPECIAL "EVANGEL" CROSSWORD
No. 38. For Increasing Bible Knowledge



SOLUTION TO CROSSWORD NO. 37

Across: 1. Hard (Prov. 13: 15). 4. Aged (Job 32: 9). 8. Rhoda (Acts 12: 13). 9. Sacar (1 Chron. 11: 35). 10. Ministereth (Gal. 3: 5). 11. Tribulation (Rom. 5: 3). 14. Ought (Acts 5: 29). 15. Eagle (Deut. 28: 49). 16. Inn (Luke 10: 34). 18. Clods (Isa. 28: 24).
Down: 2. Anointing (Lev. 8: 12). 3. Deals (Num. 29: 3). 4. Aisle. 5. Exceeding (Prov. 30: 24). 6. Promotion (Psa. 75: 6). 7. Archangel (Jude 9). 12. Until (Rom. 5: 13). 13. Amend (Jer. 7: 3). 17. No (Nahum 3: 8).

NO CONDEMNATION

By L. WINIFRED THOMPSON

There is therefore now no condemnation to them which are in Christ Jesus.

Who pierced the hands of the Saviour?
Wounded His side with a spear?
Pressed on His head the sharp thorn-crown?
Mocked at His pain without fear?

Was it the soldiers, or Herod
"That fox," whom Jesus describes?
Those that bare witness with falsehood?
Annas, the elders, or scribes?

Judas the son of perdition
Who betrayed Him with a kiss?
Pilate who found He was faultless,
Then said, "See ye to all this"?

They that had cried out, "Barabbas
Though murd'rer, he shall not die,
But One who claims God His Father,
With Him away,—crucify!"?

Can these alone be called guilty
Who had a share at that time,
Leaving the rest of men blameless,
Free from the stain of such crime?

No! 'twas for all that He suffered,
For sin a Ransom He bled,
And the redeemed of all ages
Helped when the Lord's blood was shed.

Yet there is no condemnation;
Jesus bestows in its place,
Pardon and life everlasting,
To those who trust in His grace!

ACROSS:

- 1. This, of the upright, shall guide them (Prov. 11).
- 8. Soldiers cut these off the boat in which Paul was.
- 9. Poisonous snake.
- 10. This man took a strange wife (Ezra 10: 34).
- 11. An unclean bird (Deut. 14).
- 12. Levites offered burnt sacrifices in the new —.
- 13. Job asks if there is any in the white of an egg.
- 15. Paul passed this place (Acts 16).
- 16. Samuel ministered unto the Lord before this man.
- 17. Bird that builds its nest high up.
- 19. In Lamentations 5 we find these under persecution.
- 21. Fair weather coming when at evening the sky is this.
- 22. God works these in heaven and earth.

23. The Tables of Law were written on both these.

DOWN:

- 2. Abdon had thirty of these relatives — all riders (Judg. 12).
- 3. "Let him seek peace, and — it" (1 Pet. 3: 11).
- 4. Jehoshaphat's was quiet (2 Chron. 20).
- 5. Irksome.
- 6. The wise shall shine as this (of the firmament) (Dan. 12).
- 7. We must forgive men these.
- 14. In same category as prophets.
- 15. Often changed.
- 18. Usually associated with Magog.
- 20. Camels chew this.

The solution will appear next week.

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Lee & Munk.—On July 8th, at Elim Tabernacle, Stanley Road, Croydon, by Pastor G. H. Thomas; Wilfred Charles Lee to Grace Alma Munk, both Elim Crusaders, of Elim Church, Thornton Heath.

WITH CHRIST.

Brown.—On June 30th, Miss Brown, aged 83 years, member of Jubilee Temple, Blackpool. Funeral service conducted by Pastor P. Le Tissier.

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