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Saviour

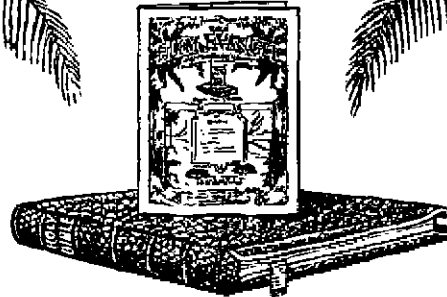
Jesus Christ

Healer

THE

ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 6

FEBRUARY 7, 1930

Twopence

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AND THEY CAME TO ELIM, WHERE WERE TWELVE WELLS OF WATER, AND THRESCORE AND TEN PALM TREES. Ex. xx 27

Baptiser

The Official Organ of the Elim Foursquare Gospel Alliance in the British Isles and printed and published Weekly at the London headquarters.

Coming King

Principal GEORGE JEFFREYS
and the REVIVAL PARTY still at
THE GLASGOW CITY TEMPLE, Elmbank Street (opposite the King's Theatre).
Services: Sundays at 11, 3 and 6.30. Every week-night at 7.30 (except Fridays).
Wednesday and Saturday afternoons at 3.

GREAT EASTER CONVENTIONS

For further particulars
WATCH THIS SPACE
in our next issue

DEMONSTRATION IN ROYAL ALBERT HALL

ENGLAND
London

SCOTLAND
Glasgow

IRELAND
Belfast

WALES
Cardiff

**PRELIMINARY ANNOUNCEMENT OF
REVIVAL CAMPAIGNS AT
BIRMINGHAM
GRETNA GREEN**
Further particulars will be announced later.

**PRELIMINARY ANNOUNCEMENT
GREAT ELIM CRUSADER RALLY in
the WELSH TABERNACLE, King's Cross
on FRIDAY, 28th FEBRUARY**
Watch for further announcements and BOOK DATE NOW.

WATCH THESE DATES:

BERMONDSEY, London. Feb 9 Elim Church, corner of Grange Road and Upper Grange Road Principal P G Parker

BRIGHTON. Jan 14—Feb 18 Six Tuesdays at 7.30 p.m. Elim Tabernacle, Union Street E B C C S lectures by Principal P G Parker

EAST HAM, London Jan 16th—Feb 20th Six Thursdays at 7.30 p.m. Elim Tabernacle, Central Park Road E B C C S lectures by Principal P G Parker

Feb 9, at 6.30 p.m. Elim Tabernacle, Central Park Road. Vis. of London Crusader Choir with Pastor E C W Boulton (National Crusader Secretary)

GLASGOW. Still in progress Revival and Healing Campaign by Principal George Jeffreys See particulars above

HASTINGS Jan 15th—Feb 19th Six Wednesdays at 7.30 p.m. Central Hall, Bank Buildings E B C C S lectures by Principal P G Parker

ISLINGTON, London Feb 4—16 Elim Tabernacle, Fowler Road (off Cross Street) A series of Lectures on Palestine by Rev and Mrs L T Pearson

LEIGH-ON-SEA. Feb 25—April 1 Six Tuesdays at 7.30 Elim Hall Glendale Gardens Principal P G Parker

LEYTON, Grange Park Hall, Grange Park Road Feb 4, Pastor J J Morgan Feb 9, Pastor W G Hathaway Feb 16, Pastor H A Court

READING. Feb 23 Palmer Hall, West Street Pastor W G Hathaway

SALISBURY. Commencing Feb 2 City Hall Revival and Healing Campaign by Evangelist Phil H Hulbert

WATFORD. Commencing Feb 2 Elim Hall, St Alban's Road Campaign by Pastor Len Jones

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The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Vol. XI., No. 6.

FEBRUARY 7, 1930

Fridays, Twopence

An Old-Time Revival in Glasgow

By Evangelist W. H. McWHINNIE

IN reading the accounts of the early Church and watching the actions of the present Church, the most simple and illiterate reader comes to this conclusion of the Last Days' change and decay (II Timothy iii 1)

We are glad however, that there are still members of the Body of Christ whom God is leading and they still walk in the old paths. Like Isaac of old, they believe in digging the old wells, and they are proving that they still hold plentiful water. Such can be said of the Elim Foursquare Gospelers in the British Isles.

The city of Glasgow is again being favoured at this time with a visit of Principal George Jeffreys and the Revival Party, and their ministry is being blessed to many as signs follow the preached Word in the City Temple. While some wonder, and criticise, and others again sit on the fence, God is working. Souls are being saved and bodies healed. A favourite Scottish saying comes to my mind now.

"SEEING'S BELIEVING."

Certainly this is true in many cases. In the City Temple God is moving, and God's people are seeing truth in a new light, free from fanaticism and the ridiculous. A sane presentation of scriptural truth is being given, the lions' mouths are being closed, because *God is just the same to-day.*

In this band of revivalists we see men standing by the Word of God, giving no quarter to the world, the flesh, or the Devil. Like those of old building the wall the Revival Party stand with one hand firmly grasping the Word, and with the other are seeking to bless the people and building up the Kingdom. They unceasingly cry, "We are doing a great work and cannot come down."

So we can say that a sure foundation is being put in here by God through Principal Jeffreys, and we are not surprised that this beautiful Temple is being packed with an eager throng to hear the Foursquare Gospel message. It was so during the past week-end. The church was packed, and with beaming faces these hundreds of people sang with a fervency that stirred one's soul: "The Gospel is the power of God unto salvation."

Jews, Germans, Dutch, Norwegians, Welsh, Italians, Irish, English, and Scottish sang heartily,

because even in other lands our brethren had proved the mighty power of the Gospel. The Principal now delivers the message on the Second Advent. Heads are bowed. Wafting through the building can be heard, "Just as I am without one plea." Hands are rising all over the building until at the close of the Sunday night, eighteen precious souls have been born again in one day. There is no pressing, or coercing—it is undoubtedly a work of the Holy Spirit.

It has been the writer's privilege to speak with some of those who have been marvellously healed. Their hearts are bubbling over with joy because Jesus the Healer has passed their way.

A movement has been launched to capture the youth of this city, and on one evening it was a joy to see five hundred young men and women gathered in the City Temple, while Evangelist James McWhirter brought a message to them on "And Jesus grew in wisdom and stature and in favour with God and man, and the grace of God was upon Him."

Many of the modern youths gathered there will never forget that message on "Proportionate Growth"—physically, mentally, spiritually.

God is with us all the time and we are looking for still greater things.

LATE NEWS.

The following message is received just as we go to press.

At the revival that has broken out in the City Temple, Glasgow, hundreds are rejoicing in salvation and healing. People are flocking from all parts of the city and intense enthusiasm is manifested in the crowded gatherings. To-day born-again communicants, including hundreds of converts, packed the spacious ground floor and filled the back gallery, with many also in both sides, for the great communion service. The big platform filled solidly with men was an inspiring sight. People wept for joy.

We regret that the photograph on page 75 of last week's *Evangel* was incorrectly attributed to Pastor P. N. Corry. This particular photograph was reproduced by the courtesy of Rev. L. T. Pearson.

Kept

By Pastor E. C. W. BOULTON

Able to keep you from falling—Jude 24

KEPT! This is a word which bears all the fragrance of full consecration, and drops the dew of utter abandonment to God. It serves to remind us that we are "not our own"—that we are His redeemed possession—His blood-won inheritance—His love-guarded treasure.

There are seasons when the fear of failure in our Christian life lays its cold hand upon us, and we dread departure from the pathway of obedience. Seasons when it seems well-nigh impossible that we should hold to our God-given course—when all things threaten to thwart the fulfilment of the Divine promise and plan for our lives. When we stand stripped of every bit of confidence, and we stagger beneath the burden that presses so heavily—at such times let us remember that the Lord has pledged Himself to hold us fast. To Him we are exceedingly precious.

CONSIDER THE CROSS,

and all it involved of suffering and shame for Him, and then know that

He will keep what thus He sought,
Safely guard the dearly bought

A careful search among the promises will reveal that there is no need for anxious care concerning the present moment or the unknown future. "Your heavenly Father knoweth," and "He careth for you." Consequently there is no cause for alarm. It is told of Mr. Spurgeon, the great preacher, that driving home to Clapham in his carriage, he suddenly, and without any apparent cause, burst into hilarious laughter. It had suddenly struck him how foolish it was to worry as he had been worrying that morning when he had a splendid word like this to lean upon: "My grace is sufficient for thee." There broke upon him the absurdity of going about heavy-hearted with such a boundless promise for his present need.

'Tis true that there are occasions when our feet tread particularly perilous and treacherous pathways, and but for the all-watchful eye of God, we should fall an easy prey to the hidden pitfalls set for our unwary feet. In those moments when we are surrounded by those who make light of Christianity, holding up to godless ridicule those things which are so precious to us, we shall be kept from compromise—kept from lowering the flag of our faith—kept with our colours bravely nailed to

THE MASTHEAD OF TRUTH,

unshaken by the gale of opposition which may be blowing.

I am reminded of the story by Robert Louis Stevenson of the ship caught in a storm off a rocky coast, in which all on board were threatened with death. In the midst of the prevailing terror one daring man went on deck, made the dangerous passage to the pilot house, saw the steersman lashed fast

at his post holding the wheel down, and inch by inch turning the ship out to sea. The pilot saw the white face of the watcher, and smiled. Then the passenger went below, and spread his news of cheer. "I have seen the face of the pilot and he smiled. All's well!"

When we falter and fall, it is so often because we are not continually trusting in the Lord to keep our eyes upon Him. The greatest and surest safeguard against stumbling is a *fixed* vision—a heart that refuses to wander from its centre of attraction and balance. Let us but take our eyes off Him for a single moment and at once our steps become unsteady and uncertain—we begin to waver in our witness for Jesus.

The great Scottish evangelist, Duncan Mathieson, before his death gave instructions to have engraved upon his tombstone the single word, "Kept." Thus signifying a life's testimony to the power of God.

Paul in his Epistle to the Ephesians exhorts the believers to be "filled with the Spirit." Weymouth's rendering of this verse is most suggestive, and doubtless conveys the correct thought in this passage. "Be being filled with the Spirit." Now this is exactly the secret that we need to learn—how to be *kept full* of the Holy Spirit. This will assure a victorious walk with God. So often Christians have occasional fillings, but they seem so soon to run dry—their freshness wears off, and the spiritual bloom gets dimmed. This is all so desperately disappointing, and does considerable harm to the life's testimony. It is

THE DIVINE PURPOSE

that our lives should be kept brimful of the Holy Ghost. If we are to be kept thus then we must remain in an attitude of complete and constant surrender, so that God can pour of His fulness into the channel of our lives.

Another trouble is that our experience suffers so sadly from fluctuations, the altar-fires burn low and the glow is lost. We grieve over the intermittent passion which ebbs and flows so alarmingly. To-day we are red-hot, and then anon lukewarmness seizes us. Now we are among those who lead the van in Christian enterprise but ere long our enthusiasm has evaporated and our zeal has spent itself, and we are found among those who follow afar off. The Lord is able to keep our hearts aglow, and make our breast burn with an undying and undiminishing flame. He can save us from those painful parentheses of coldness, when we feel so limp and lifeless, and so unfit for service. "Thou wilt keep him . . . whose heart is stayed upon Thee," is the inspired affirmation of the prophet. Kept, when the clouds of care would intervene and cut us off from Him; kept, with our minds garrisoned with that peace of God which surpasses all our dreams, kept exultant and expectant "until the day break and the shadows flee away."

Dr Pierson tells us in one of his books that there is what is called the 'cushion of the sea.' Down beneath the surface that is agitated by storms, and driven about with winds, there is a part of the sea that is never stirred. When we dredge the bottom and bring up the remains of animal and vegetable life, we find that they give evidence of not having been disturbed in the least, for hundreds and thousands of years.

THE PEACE OF GOD

1. that eternal calm which, like the cushion of the sea, lies far too deep down to be reached by an external trouble and disturbance; and he who enters into the presence of God, becomes partaker of that undisturbed and undisturbable calm.

Amongst other equally precious things shall we comfort ourselves with the assurance that we may be kept joyful. Joyful amid environment which would disturb and distract. The storm need not silence our song. Paul and Silas still sang on when shut in by the frowning walls of that Philippian prison—the hand of the Lord kept them in tune in spite of the uncongenial gloom of their cell. So with us, the place of deepest shadow may become the scene of a wonderful God-born gladness, amid the sombre solitudes of the wilderness we may raise our cheerful chorus, climbing the steep of our mount of difficulty with praiseful hearts.

I want you to think of the unlimited and unailing strength of those hands which are to be our protection against all the onslaughts of the Adversary. "No man shall pluck them out of My hand," said the Master. No one strong enough to wrest you from His wonderful grasp. He holds with a love-grip which makes you able to continue steadfast in the faith.

Paul the prisoner of Rome realised this sublime assurance when he wrote to Timothy in those classic words "I know whom I have believed, and am persuaded that He is able to keep that which I have

committed unto Him against that day." Not a shadow of doubt ruffled the serenity of his soul. Whether he looked backward or forward this splendid conviction still possessed him. Like Abraham of old, "he staggered not"—the threatening roar of the Roman tyrant on his throne failed to mar the music within. Above the confused clamour of the angry storm rang out the glad refrain, "Able to keep."

WHAT A RAPTUREOUS MOMENT

that will be when in the glory we review all the way which we have come—through the deeps of distress—up the heights of heaviness—through a thousand ambushments—and yet, "kept by the power of God through faith unto salvation."

Dear child of God, has the Lord healed you in the days that are past? Then He who hath healed will keep thee whole—that same quickening power which He poured into your diseased body shall continue to give new life "moment by moment." God can keep thee in victorious union with Himself. The life also of Jesus shall quicken your mortal body. O tide of Divine health, flow in! Flood my being with Thy cleansing and healing virtue!

Beloved believer, thy whole being can throb with the throne-energy from above as thou dost walk the pathway of praise. He is able to keep thee in health—preserving thee from sickness and sin. It is the looking soul that is kept—eyes that look off unto Jesus. If you become occupied with your sickness, fear will seize you. Turn your eyes upon Him! He is the Healer Divine! Let this grand Gospel Word, so brimful of blessing, be ever before you—Kept!

Hearken to that music-laden message in Isaiah, "I will keep thee as the apple of Mine eye." Kept! until that radiant morning breaks when He presents us to Himself holy and without blemish—a chaste and spotless bride. Kept watching for the advent of the absent King. Kept diligent in service, gathering in the golden grain for the eternal harvest.

The Dispersion and Restoration of Israel

Studies in Matthew xxiii, xxiv.

"YOUR house is left unto you desolate." Bereft of Christ all people and places are desolate indeed. "And Jesus went out and departed from the Temple." Ezekiel witnessed the departure of the Glory from the Temple of Solomon. It left the cherubim, lingered a moment on the threshold of the Temple, and then leaving the Temple and the city behind, it passed over the Valley of Jehoshaphat to the Mount of Olives. That Glory never returned save in the person of our Lord Jesus Christ, who in like manner left the Temple and the city, and crossed the Valley of Jehoshaphat to the Mount of Olives, ascended up into heaven, and carried the Glory with Him there.

To the Israelite, the Temple was the centre of spiritual and national life. The disciples appear to have lingered a little while after the Lord left the Temple. Was it really true that their Master had pronounced the doom and desolation of this magni-

ficent place? They must find Him and make some appeal to His national spirit—to the Jew in Him. "Then they came to Him to shew Him the buildings of the [outer] Temple." They would look for a softening line on His face, or a pitying glance in His eye. There may have been both, but His reply would

DASH ALL THEIR HOPES

to the ground. "And Jesus said unto them, See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down."

"Not one stone left upon another? Incredible! Impossible! Did His voice seem harsh? Was He giving way to personal feeling? Had the treatment of the religious leaders, and what He had seen, soured Him? And 'all these things'—nine gates overlaid with gold and silver, and one of solid Corinthian brass, yet more precious those graceful and towering

porches, those polished and bevelled blocks forty cubits long and ten cubits high; cloisters and stately pillars. alternate blocks of red and white marble, recalling the crest and hollow of the sea waves—those vast clusters of golden grapes, each cluster as large as a man. They would have Him gaze with them on the rising terraces of courts—the court of the Gentiles with its monolithic columns and rich mosaic; above this the flight of fourteen steps which led to the court of the priests, then once more the twelve steps which led to the final platform crowned by the Holy Place and Holy of Holies, which the rabbis fondly compared for its shape to a couchant lion, which, with its marble whiteness, and golden roofs, looked like a glorious mountain whose snowy summit was gilded by the sun. Doubtless they thought that the loveliness and

MAGNIFICENCE OF THIS SCENE

would intercede with Him, touching His heart with mute appeal. But the heart of Jesus was sad. To Him the sole beauty of a Temple was the sincerity of its worshippers, and no gold, or marble, or brilliant vermilion, or curiously carved cedar wood, no delicate sculpturing or votive gems, could change for Him a den of robbers into a house of prayer. The builders were still busily at work, as they had been for nearly fifty years, but their work, unblesed of God, was destined—like the earthquake-shaken forum of guilty Pompeii—to be destroyed before completed.

One only, Jesus, knew that the sound of His departing footsteps had been the knell of the Temple's glory. One only, looking across the gulf of forty years, could behold it vanishing in blood and fire.

The disciples would follow Him down the mountain side, and on toward the slope of Olivet. As they crossed Kidron, possibly a forgotten page of sacred history returned to their minds. Did not this very brook bear witness to a cleansing of the Temple in Hezekiah's days, when after it had been closed for about fifteen years, he opened its doors and cleansed it, throwing all the refuse into the Kidron. Could *this Temple* not be cleansed? But the answer to that question would be an echo of Christ's words, "How often would I?—but ye would not." What a heart-break it must have been to the apostles as well as to Christ to know that their national religion was refused, and their Temple

REJECTED BY THEIR LEADER.

That they were to be pioneers of something different would strike them forcibly now, if it never had done before. Thus it would be a sad group which ascended Olivet's slope that day.

"And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" We infer from Mark's Gospel that there were only five persons present at that prophetic conference. They were Jesus, Peter, James, John and Andrew. These men had previously shared in Christ's confidences, and again they were to be sharers of the Divine secrets. We may say it was a select and secret group yet the number and nationality of the few present in no way limits the scope of the sub-

jects of the prophecies. Though addressed to a few—"Tell us"—the replies were intended to apply to all until the end. No one person will live through them all. The disciples were given a detailed account of the Great Tribulation, but none of them have lived to see it. We in our days read of the "days of vengeance," and know that we must look back to A D 70. We did not see them. Enoch knew of a coming deluge, though he was not to see it, and Abram shared God's secret as to Sodom's destruction, though he was not in it.

Chapters xxiv and xxv of Matthew's Gospel are a summary of Christ's replies to the apostles' questions. They are capable of a literal and local interpretation, and of a spiritual and general application. Before entering upon a general exposition, we purpose offering a few comments with a view to clearing the ground—even then we can only touch

THE SALIENT POINTS.

We ask our readers to take nothing for granted, but to follow us with an open Bible.

The prophecies of the Lord Jesus as recorded in Matthew xxiv and Mark xiii. are similar. That of Luke xxi differs from them as to time and place of utterance, and also somewhat as to subject matter. It would seem as though Jesus spoke the prophecy recorded in Luke xxi while He was yet in the Temple and within sight of the treasury. Compare Luke xx 1 and xxi 1.

It is generally recognised that the apostles asked the Lord three questions, namely: (i) "When shall these things be?" (ii) "What shall be the sign of Thy coming?" (iii) "And of the end of the world [age]?" It appears, from the latter part of these questions, that in the minds of the apostles, the coming of Christ and the end of the age were closely connected with the judgment that was about to come upon the Temple and the chosen people—a connection which was right in point of fact, but wrong in point of time. Were the last two questions as one in the minds of the disciples? and did they expect the coming of Christ and the end of the age to be simultaneous, or at least immediately proximate? In view of their question in Acts i. 6, "Lord, wilt Thou at this time restore again the kingdom to Israel?" or of the progress of truth in the Church Epistles relative to the Rapture, we feel that the answer is "Yes."

In these as in other scriptures, there is a natural side and a spiritual side to them—howbeit that is not first which is spiritual, but that which is natural, and afterwards that which is spiritual.

To the first question, "When shall these things be?" there is a very material side. "These things" referred to colossal buildings, and their overthrow, not leaving one stone upon another. "These things" were

LOCAL AND LITERAL

They were Jewish and pertained to Jerusalem. Thus Christ in His answer refrains from parables or symbolic language and speaks plainly, using words of sight and sense. False christs, false prophets, wars, famines, pestilences, earthquake, decreasing love, and abounding iniquity are given as signposts along the road, and as throes preceding the destruction of Jeru-

salem. The perils to pregnant women and nursing mothers of that time are shewn. Prayer that flight be not in winter or on the Sabbath Day is enjoined.

These given signs were all in evidence before the death of the apostles. John says, "Even now are there many antichrists" (I. John 11:18). A false prophet is noted and named in Acts xiii. 6. We read, "Many false prophets are gone out into the world" (I. John iv 1). Josephus says that before A.D. 70, "Palestine was overrun with magicians, seducers and impostors, who drew the people after them in multitudes into solitudes and deserts to see the signs and miracles which they promised to shew by the power of God." Wars had torn the Roman Empire into division, and four Emperors,

NERO, GALBA, OTHO, AND VITELLIUS

suffered violent deaths within eighteen months. A local famine is referred to in Acts xi. 28. We need not go outside the scriptures for the record of apostolic afflictions, persecutions, imprisonments, and scourgings. They were brought before the sanhedrin, delivered to synagogues, imprisoned, beaten, and many of them killed. The Christians were the sect everywhere spoken against, and it is generally believed that Nero took advantage of this, when setting fire to Rome, to put the blame upon the Christians and make it the excuse for an intensive persecution. The Epistles reveal that despite apostolic power and pastors, some of the saints had lost their first love, and that oceans of iniquity and lawlessness were prevalent in those days. These were the signposts on the chronological path up to the destruction of the city and Temple in A.D. 70.

From the pronouncement of its doom to the day of its destruction was a period of about forty years. (This, in scripture, is the duration of testing, training or probation). During this time Israel had crucified the Son of God, and had continued her persecution of His servants until judgment overtook her. In A.D. 70 at Passover time when Jerusalem was overcrowded with pilgrims, the storm broke. Josephus says, "I cannot but think it was because God had doomed this city to destruction as a polluted city, and was resolved to purge its sanctuary by fire, that He cut off these their great defenders and well-wishers, while those that a little while before had worn the sacred garments, and presided over the public worship, and had been esteemed venerable by those that dwell in the whole habitable earth, were cast out naked, and seen to be

FOOD FOR DOGS

and wild beasts." Never was a narrative more full of horrors, frenzies, unspeakable degradations, and overwhelming miseries than is the history of the siege of Jerusalem. Never was any prophecy more closely, more terribly, more overwhelmingly fulfilled than this of Christ. "The men going about in the disguise of women with swords concealed under their gay robes, the rival outrages of John and Simon; the priests struck by darts from the upper court of the Temple and falling slain by the side of their own sacrifices, the blood of all sorts of carcasses, priests, strangers, profane, standing in lakes in the holy courts, the corpses themselves lying in piles and mounds on the

altar slopes; the fires devouring cedarwood overlaid with gold, friend and foe trampled to death on the gleaming mosaics in promiscuous carnage; priests, swollen with hunger, leaping madly into the devouring flames,—till at last those flames had done their work, and what had been the Temple of Jerusalem, the beautiful, the holy house of God, was a heap of ghastly ruins, where the burning embers were half-slaked in pools of gore."

And did not all the righteous blood shed upon the earth since the days of Abel come upon that generation? Did not many of that generation survive to witness and to feel unutterable horrors which Josephus tells?—to see their fellows

CRUCIFIED IN JEST,

some one way, and some another, till room was wanting for the crosses, and crosses for the carcasses; to experience the deep silence and the kind of deadly night which seized upon the city in the intervals of rage, to see 600,000 dead bodies carried out of the gates; friends fighting madly for grass, nettles, and the refuse of the drains, the bloody Zealots gaping for want, and stumbling and staggering along like mad dogs; to hear the horrid tale of the miserable mother who in the pangs of famine, had devoured her child, to be sold for slaves in such multitudes that at last no one would buy them; the streets running with crimson streams, and the fire of burning houses quenched in the blood of their defenders? to have their young ones sold in hundreds, or exposed in the amphitheatres to the sword of the gladiator or the fury of the lion,—until at last, since the people were now slain, the holy House burned down and the city in flames, there was nothing further left for the enemy to do. In that awful siege it is believed there perished 1,100,000 men, beside the 97,000 who were carried captive, and most of whom perished subsequently in the arena or the mines. It was an awful thing to feel, as some of the survivors—eyewitnesses, and they not Christians,—did feel, that the city had

DESERVED ITS OVERTHROW

by producing a generation of men who were the causes of its misfortune, and that neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness than this was since the beginning of the world.

Titus, the Roman general, was astounded when he saw the massive structure. He had a great desire to spare the Temple buildings, but the tactics of the besieged forced him to lay siege to the place. In the almost incredibly short space of three days he encircled the city with five miles of wall, manned by thirteen strong garrisons, and the city which under Zedekiah resisted the forces of Nebuchadnezzar for sixteen months, capitulated to the Romans in less than five months. When Titus left Palestine he left the tenth legion under Terentius Rufus to carry out the work of demolition. Both the city and its walls were thoroughly levelled and dug up that none visiting the city would believe it had ever been inhabited. How unlikely it all seemed of fulfilment when Christ uttered the prophecy! Those stones seemed fixed for ever. Yet less than forty years later Micah's

prophecy was fulfilled, and "Zion was ploughed as a field, Jerusalem became heaps, and the mountain of the house as the high places of the forest"

It is supposed that the Christians in Jerusalem were warned, by the gift of prophecy in the assembly, of the impending doom of the city, and were able to escape to Pella before the awful carnage commenced

But did the destruction of the city and Temple of that time exhaust the fulfilment of Matthew xxiv. Those who say that it did so have to prove that at that time, (i) the sun was darkened, the moon ceased her light, and the stars fell from heaven, (ii) that the powers of the heavens were shaken, and that

THE SIGN OF THE SON OF MAN

was seen in heaven, (iii) that all the tribes of the earth mourned; (iv) that the Son of Man came in the clouds of heaven with power and great glory, (v) that the angels were sent forth with the sound of a great trumpet and gathered together the elect from the four winds, from one end of heaven to the other. No, these were literal, and must have a literal fulfilment. We suggest that in the following senses Matthew xxiv has not been fulfilled.

(1) *Literally* For the Jews have not yet said, "Blessed is He that cometh in the Name of the Lord."

(2) *Physically* "The abomination of desolation" did not stand in the Holy Place in A D 70

(3) *Geographically* There was no gathering by God's angels of His elect from the four winds, from the ends of the heavens—contrariwise, there was a great scattering

(4) *Astronomically* The sun was not darkened, nor did the moon not give her light, nor did the stars fall from heaven, nor were the powers of the heavens shaken

(5) *Historically* (a) The Son of Man did not come in the clouds of heaven with power and great glory (b) All the tribes of the earth did not mourn

(6) *Archaeologically* Jesus said, "There shall not be left here one stone upon another that shall not be thrown down" Although the destruction in A D 70 was very thorough, yet to-day, there still stand what are believed to be parts of the original structure, e.g., the Wailing Wall, etc.

(7) *Chronologically* The Fig Tree (Israel) instead of budding, was at that time blighted and withered.

If, as we believe, the above are true, then the prophecy of Matthew xxiv goes into history beyond A D 70. We suggest that what took place at that time was a partial fulfilment of the prophecy, a foreshadowing of a similar

EVENT OF FAR GREATER MAGNITUDE;

that the road to this event will be marked out by the same signs as those which led up to Jerusalem's destruction, only they will increase in magnitude and intensity as the event approaches

Let us repeat here that we are looking for a local and a literal fulfilment of Christ's words as to the first question, "When shall these things be?" We must have another literal "Holy Place," if the abomination of desolation has to be set up in it. We might have placed this event during the Maccabean wars, when Antiochus sacrificed a pig in the Temple, had not the Lord in His day referred to it as yet future. Does not Paul's statement in II Thessalonians ii 3, 4, respecting the Man of Sin "who opposeth and exalteth himself, so that he as God sitteth in the inner Temple of God, shewing himself that he is God," infer the building of another Temple. There must be a sanctuary if it is to be polluted (Daniel xi 31)

Evangelistic Work in South Africa

PASTOR John Hewitt writes as follows

"We arrived in Capetown on board the S S *Arundel Castle* on November 4th, and were met by Pastor le Roux, president of the mission, and also Pastor H. De Vries, of Capetown assembly. We commenced meetings right away that night in a hall holding about 700 people, and from the very first night the hall was packed. After we had been there two weeks we engaged a hall holding twice the number for the last service, and that also was packed out. Praise the Lord

"During our time in Capetown many precious souls were saved, and many remarkable healings were wrought in the Name of the Holy Child Jesus. One woman, paralysed from her hips downwards, after we had prayed for her, got up on her feet, and then walked the aisles, praising the Lord, and has been walking ever since. Another sister, deaf in one ear, after prayer was healed, and there were many other healings too numerous to mention. After finishing in Capetown, we went to a place 500 miles up country

called Deaar. There again the Lord moved mightily, and on the second night we were there, some cripples were healed. When that was noised abroad our hall very soon became too small. The crowd numbered as many outside as inside. When the people see the Gospel demonstrated they begin to realise that it is real, and then they come to find out what we have to give them

"From here we go to Kimberley, where again God moves, souls are saved and bodies healed, the saints are led into the life of holiness, and are edified. From Kimberley we come to the biggest city in South Africa, Johannesburg, and here we conduct our meetings in a tabernacle that holds about 2,500 people. This place was almost full every night for two weeks. On Sundays all day the tabernacle is overcrowded, and many unable to obtain a seat. Souls are saved in every meeting, some healed and many receive the Baptism of the Holy Ghost

"God truly is doing a great work here in South Africa. Brethren, pray for us!"

The Function of Faith

By GEORGE D. WATSON

" Faith is the evidence of things not seen "

THIS word *evidence* more properly signifies an inward conviction of the reality of unseen things. Faith grasps the real existence of the unseen world—the existence of angels and their ministry, the existence of the glorified Christ at the right hand of God the Father, the personality and presence of the Holy Spirit, the various things that belong to the Divine kingdom and the spiritual world which is yet unseen. Faith is a perfect inward conviction of the reality of these things.

FAITH IS THE PIONEER

of the soul. It must always take the lead in everything. Faith is like the surveyor that lays out the land for the new railroad. It is like the navigator that sails over unknown seas, and makes a chart for other sailors. Faith is like the inventor that discovers new methods of how to handle the forces of nature. Faith must apprehend a Divine blessing before it becomes experimental. Faith is the parent of all graces, and the forerunner of all achievements. No one can live better than his faith.

Faith is a repose, a leaning on the Divine strength. We often read and hear about the exercise of faith, but the Bible does not contain a word about the exercise of faith, for faith is not in itself an exercise, but a repose. Faith leans on God, and lets Him work, as where the Lord said to Moses, "Stand still, and see the salvation of God." And the apostle speaks of entering into the rest of faith. It is true that faith leads to action, but faith, in itself, is leaning on Christ, listening for His Word, and then obeying Him. Scripture says, "He that believeth shall not make haste", that is, perfect faith

RESTS IN GOD, WAITS ON GOD,

moves with God, without fret, without worry, and thus keeps in harmony with Christ all the way.

Faith understands Divine things. It is impossible for any man of the world to form a true conception of how the universe came into existence. Men have all sorts of theories about the eternity of matter or laws of evolution or development but, with all their

theories, they can form no true conception to account for the existence of the created universe. But Paul notifies us that it is "through faith we understand that the worlds were made by the power of God." The creation is perfectly intelligible to the man who believes God. Apart from that faith, all philosophy and all science are thrown into endless confusion. Faith grows most when being tried. Just as trees strike their roots deeper when the wind blows, so faith grows stronger when being tested. When Christians are going through very severe trials and perplexities, so much so that they know not what to do, nor which way to turn, and it looks as though they would faint and everything go to wreck, and according to their feelings they seem to have no faith at all, yet at those very times their faith is rapidly growing, and reaching deeper down, and taking

A FIRM GRIP ON THE PROMISES,

and when the severe trial is over, they can see that they are trusting God in a much deeper sense than ever before. It is said that steamships make steam the fastest with a headwind, and that locomotives generate steam more rapidly when going up a grade, which illustrates the fact that faith grows most under severe trial and testing.

Faith is the thing that specially pleases God, and we read that "without faith it is impossible to please Him." Faith honours God, in some respects, more than any other principle in the soul, for it takes God at His Word, against all odds, appearances, and feelings. Faith magnifies the veracity of Christ when the other principles seem to flee. Paul says he lived by the faith of the Son of God. Jesus prayed for Peter, that his faith might not fail him, because, if his faith was preserved, everything else would come out all right in the end.







Because faith pleases God in a very special way, He has arranged that it shall have a great reward. We are now living the life of faith, and the faith we have in present life will measure the degree of glory in the life to come.

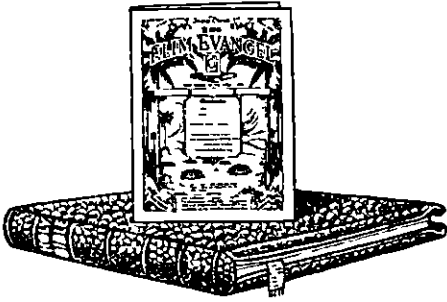
Children's Bible Educator

In order to help our children to become interested in Bible study, and gain a better knowledge of the Scriptures we are inserting a Bible Puzzle every week in this space. Each diagram represents the name of a person or place mentioned in the Bible. Children under fourteen years of age are asked to draw similar spaces on the back of a postcard and write in the names, making sure that spelling is correct. Put your name and address on and send in your answers as soon as possible to "Children's Bible Educator," Elm Publishing Co., Ltd, Park Crescent, Clapham Park, London, S.W.4

Answers for 24th January Puzzle: Eve, Ephraim, Agrippa, Manasseh, Adam, Ananias

Names of first twelve with correct answers: Margery Squires, Alf H Green, Iris Targett, Arthur Stlemming, Mabel Teden, Arthur North, Peggy Brighy, Edward Neale, Joan Hamblin, Eric J Nunn, Hubert Phillips, Ethel Nunn

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FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

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Founder and Leader: Principal George Jeffreys.

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Outstretched Hands in Poland

POLAND, once a Protestant country, but won for the priest centuries ago by treachery, is now hearing the Gospel from priests who have "turned to God from idols." A convert, Semen Wowchuk, of the town of Woskresinej, writes to the American Bible Society thus: "Father Kusiw and Crath were here. They preached salvation. We listened and thought Christ Himself was among us. Father Kusiw gave us the [printed] Gospel. What a beautiful book full of sermons such as no one ever heard. We read and cry and rejoice. Our priest says we are crazy. All right! we want to be crazy with this heavenly book rather than to be wise without it. Where can we get three more? Glory to Christ Jesus!"

From Ispas, another place in Poland, one Jacob Mykytyshyn writes: "This book of God started a revolution in our village. Nichola Charun, the biggest drunkard in our village, does not drink any more. Every day when his children come from school he gives them something to eat, and then they read God's Word to him which I lent him for a month. He does not go to the *korshma* (bar room) any more. His wife met me yesterday and said, 'May God give health to those who brought this book.' If I had money I would put golden covers on that book. Our

priest told my girl she should not read it because she does not understand it. But we all understand it. It is plain. I want to send one more [Gospel] to my brother-in-law. Maybe it will keep him from beating his wife."

A letter from another says: "I am reading your paper *Faith and Knowledge* from its first number, and I have come to the conclusion that only through the Holy Book can we come to salvation and truth. I received the Holy Book from Dr. M.—I read a portion from it in our reading society, and the people like it better than anything they ever heard."

Verily, the true Israel shall seek the Lord and His goodness in the latter days."

* * *

Scriptural Honesty.

PROGRESS IN LIGHT is conditioned by our readiness to receive more light. God can teach those who maintain a teachable spirit before Him. To hold to an opinion simply because we have long held such an opinion is to dwarf our growth in the things of God. A safe attitude toward the Bible has been well set forth in the following language: "Setting aside all creeds, formulas, and binding shackles of men, taking the Word of God as the supreme and sole rule of life and work, I promise (i) If there is anything which I hold or practise which is not found in the Word, however hoary-headed and venerated, by the grace of God I will be done with it, and (ii) If there can be shewn any doctrine, principle, or practice in the Word, which I am not holding or practising, by God's grace, whoever may say nay, wherever it may lead me, and however long I have delayed, I will accept it and put it into practice now." Well may the writer comment upon his own words thus: "It leaves a constantly clear sky between the soul and God, and is the only true and happy position for the child of God in these days of confusion and apostasy."

* * *

Crossing Life's Road.

IN A WELSH STREET we noticed a beautiful incident. A laddie of about five years of age wished to cross the road in order to reach his school. His mother was watching him. There were two ways of crossing that road in safety. One was for him to look right and look left—then cross. Such a method was comparatively safe. But this boy had a safer method. He allowed his mother to do the looking out for the traffic. He kept his eyes upon his mother's face. Then when she nodded her head he immediately crossed. In just such two ways we may cross life's road. We may look this way and that way—with our eyes on circumstances, then do the best we can. Or we may keep our eyes upon our heavenly Father's face. We can allow Him to guide us with His eye. The latter way is the safer. Circumstances may deceive us into dangerous action. But God sees further than circumstances. He sees the hidden movements behind obvious circumstances. With His wider vision He can give us perfect guidance.

The Father's House

A Sermon by JAMES H. McCONKEY

In My Father's house are many mansions —John xiv. 2.

OUR Lord gives us much beautiful teaching about the Father's house. Note His first thought here, namely, that the Father's house is the cure for the troubled heart—"Let not your heart be troubled. In My Father's house are many mansions" (John xiv. 2).

Hope inspires courage. A fierce storm was sweeping the Great Lakes. A steam tug towing a barge began to founder. The captain and his mates took a small boat. All night long they tossed to and fro, every instant in jeopardy of their lives. In the morning they were rescued by a passing ship. The captain afterward testified that all the long night as they were beaten and tossed by the tempest, there was one thing which nerved their arms and kept their hearts from sinking in despair. It was this—shining through the darkness and the storm they saw

THE LIGHTS OF HOME.

We are sailing on a stormy sea. Often our frail boat is tossed and beaten with the tempest. Sometimes the gales seem too fierce for us to weather, and we are sorely tempted to give way to the troubled heart that so easily besets us in such an hour. But the Captain of our salvation knows the sore and frequent temptation to be troubled in heart. His remedy is simple. Let not your heart be troubled. Think about the Father's house! Think of its peace, its joy, its glory, its reunions and fellowship, its sureness, its eternalness, and as you think, the troubled heart will vanish. You will be like the tempest-tossed sea captain. You see the lights of home.

Heaven is a place. The Word of God is too clear to leave any doubt as to that. Why then did Christ in answering Thomas' question as to whither He was going, suddenly change his phrasing from the "Father's house" in the second verse to "No man cometh unto the Father but by Me" in the sixth? Why, when

SHEWING THOMAS THE WAY TO HEAVEN.

did He point him the way to the Father? Clearly because to our Lord Jesus the great thought of the Father's house is that it is where the Father is. Beyond our dreams are its splendour and glory, yet all of it but reflects the glory of the Father who is "all and in all."

The Father's house is a sure house—"If it were not so I would have told you" (John xiv. 2). These are days of doubt. Men are doubting the Godhead of our Lord, doubting His atonement, His resurrection, His glorious return; doubting hell, doubting heaven. Naturally the thought arises, Can we possibly be deceived? Is it all true? Is it true that He shall change the body of our humiliation and fashion it like unto the body of His glory, that His servants shall serve Him in a service that sweeps the universe; that they shall for ever live in the glory of His face-to-face presence, that they shall "stand in their lot"

through all the ages; that they shall share His Kingdom and follow Him whithersoever He goeth; that their tears shall be wiped away, their sufferings forgotten, their separations ended? It is surely, unshakably, and eternally true. For

HE WHO NEVER DECEIVED

a soul in earth or heaven, He who is "full of grace and truth", He who is the truth Himself has said with a voice of assurance which rings out from the heart of this fourteenth of John from two thousand years ago, "If it were not so I would have told you!"

Yea, and the Father's house is made sure to us not only by His Word but by His will. Listen to this—"Father, I will that those whom Thou hast given Me be with Me where I am, that they may behold My glory."

"All things were made by Him" He said, "I will," and the planets began their stately march in the measureless void; He said, "I will," and the earth was hurled from His omnipotent hand like a giant projectile whizzing through space at an inconceivable speed, He said, "I will," and the lofty mountains pierced the azure skies with their snow-clad summits; He said, "I will," and the silvery moon began her nightly course, held by the binding cords of the earth she encircles. He said, "I will," and millions of blazing suns filled the

UNCHARTED ETERNITIES OF SPACE,

whirling in a dizzy course through all the ages of their existence. But the most marvellous of all for you and me, the precious gift of God to Him for all the endless ages, is brought to mind by His words, "Father, I will that they also whom Thou hast given me be with me where I am, that they may behold My glory."

Child of God, for you and me the Father's house is sure by the same omnipotent will which set the universe a-going. Not because of any merit in us who believe, but because of His own all-creative and irresistible will the Father's house is sure for all of us who bear His Name and the seal of His own blessed Spirit.

The Father's house is a house with only one door—"I am the door. By Me if any man enter in he shall be saved" (John x. 9). It is the door from which we hear a voice crying out, "This cup is the New Testament in My blood which is shed for many for the remission of sins." It is the passover door. It is a blood-stained door. It is the door which the proud and lofty spirit of man scorns to enter, for it is a humbling door to all such. Yet it is the only door. Not the door of a beautiful personality, not the door of service or sacrifice, not the door of imitation of His walk and ways; not the door of lofty

ideals By no one of these, beautiful though they may be, can we ever enter the Father's house above His own lips have said it—"No man cometh unto the Father but by Me" "Who loved us and washed us from our sins in His own blood" And no other washing than the crimson one will fit us to enter into the glory where He dwells "By His own blood He entered in once into the holy place, having obtained eternal redemption for us" (Heb ix 12) The blessed Book reads, "No other door" the angels cry, "No other door"; His own tender voice adds, "No other door", the throngs in the Father's house proclaim, "No other door", and the cleansed consciences and triumphant souls of men here on earth cry out with unspeakable joy and rapture, "No other door"

To miss the Father's house is the tragedy of all time. But there is another appalling tragedy It is to cause someone else to miss it by your example Jesus Christ says plainly, "No man cometh unto the Father but by Me" But you, my moral friend, are claiming by implication, that there is

SOME OTHER DOOR THAN CHRIST.

by which one may enter Great will be your bitterness of soul if, in the years to come, some dear child, wife, husband, or other loved one, should fail to enter the Father's house because through love and admiration of you they have chosen the way of "salvation by character," and, though seemingly "not far from the kingdom of heaven," have yet fallen short John Bunyan tells us in simple, solemn words that when Christian had reached his journey's end he perceived that there was a door leading to hell from the very gate of heaven Alas, for some beloved one to be so near, yet miss the Father's house because he or she chose to walk with you, and by so doing, missed the blood-sprinkled door through which alone man may pass into the glory of the Father's house

The Father's house is a house of communion—"They shall see His face" (Rev xxii 4) The face is the mirror of the soul The face reveals the innermost soul in all its beauty The Father's house will be filled with myriads of faces Baby faces that have never known the shadow of sin, radiant faces that shew forth the glory of the Christ within, sorrowful faces now flooded with everlasting joy, suffering faces now filled with the rest and peace of eternity, sin-marred faces now resplendent with

THE GLORY OF HIS HOLINESS

But "His servants shall see His face"—the face artists have tried to paint, the face which God's children have seen in their midnight dreams, the face which was torn with agony unspeakable upon Calvary's bloody hill; the face which little children and sweet women loved to look upon, the face into which as we gaze we are "changed into the same image from glory to glory" The first sight of Jesus Christ's face will flood the heart with a stream of joy unspeakable and full of glory which shall never cease its flow through all the endless ages of eternity

"They shall see His face!" The greatest sight of all the Father's house will be the face of Jesus The gates of pearl, the jasper walls, the streets of gold like crystal, the bow-encircled throne, the angels and archangels, the white-robed multitude before the throne,—all these will be a wonder to the redeemed But the face of Him "who sits upon the throne" is the vision which shall feed the souls of His saints through all the ages to come

THE FATHER'S HOUSE

is a house of Christlikeness—"And His Name shall be in their foreheads" (Rev xxii 4) This is the word said about God's children in the Revelation And what does His Name stand for? The Name stands for the character, the nature of God When we become new creatures God gives us a new name which speaks of the transforming power of Jesus Christ within us A beautiful thing is said of this Name in the message of the angel of the Church at Pergamos We are told there that "no man knoweth it saving he that receiveth it" (Rev ii 17) What a beautiful fact! No one knows, save you and God what the gift of the indwelling Christ in your heart has meant to you No man save you knows how Christ's power has laid hold of your weakness and made you to be an overcomer in Himself, no man but you knows how Christ's peace has swept out your care and anxiety, no man save you knows the terrific battles in your innermost soul in which Jesus Christ has brought you blessed victory; no man but you knows how the hot breath of anger, lust, and passion has been swept away by the sweet ministrations of the innermost Spirit of Jesus Christ This wondrous inner transformation,

THESE INNER BATTLES;

these life-and-death struggles with the powers of darkness and hell—no man but you knows the victory which the incoming of the Son of God into your soul has meant to you But in the day of glory in the Father's house, when all things shall be manifested, then this new name shall be written in your forehead where all the assembled saints and angels of God can see it!

The Father's house will be a house of kingship—"hath made us kings" (Rev i 6) "He shall sit down with Me on My throne" "The saints shall judge the world" "I saw thrones and they sat upon them" "If we suffer with Him we shall also reign with Him" "Who loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God" Loved—washed—enthroned! That is our glorious state The first two, ours here, the third, fulfilled in all its honour, splendour, and blessedness in the Father's house hereafter And mark, too, this blessed fact The scope of our kingship then is proportioned not to the greatness of our sphere down here, but to our faithfulness in it however humble it is

I recall a message from a devoted young missionary in Central America It came in a letter in which he gave a peep into the deeps of his own heart

as well as into the trials of the work "The work is hard," said he. "I go about on fishing boats through the day. At night I sleep on piles of hides on the decks. The people here do not seem much interested in the glad message I bring. Sometimes the Adversary tempts me to discouragement in the presence of seeming lack of success. But I take courage and press on anew, as I remember that God does not hold me responsible for success but for faithfulness." Like a flash came the text of which he was thinking. Not "Well done, good and successful servant," but "Well done, good and faithful servant. Thou hast been faithful over a few things—I will make thee ruler over many." God's rulers over many things shall spring from the obscure ranks of those who have been faithful over the few. Here indeed is it true that the last shall be first and the first shall be last. In the Father's house charwomen may be queens; slaves crowned kings; humble servants, God's prime ministers; God's hidden ones here, God's great ones there.

The Father's house is a house of unspeakable glory—"The glory of God did lighten it" (Rev. xxi. 23). Who has not marked even here

THE GLORY OF GOD

as seen in a great sunset? Rivers of glory wind through meadows of gold. Lakes of glory lie embedded in the evening sky. Seas of glory lap eternal shores with their shimmering waves. Mountains of glory rear themselves to the heavens with cloud-capped summits tipped with the splendour of the dy-

ing day. Earth, too, is flooded with glory. It falls in the dim aisles of great forests and illumines them with its splendour. It dances among the wind-tossed leaves. It splatches the trunks of giant trees. It bathes in light the upturned faces of those who watch and worship as the climaxing splendour of earth, sea, and sky turns the heart to God our Father who is Himself the glory of all creation and who deigns to give us, in the lavish, golden glory of the sunset the faint foreshadowing of

THE GLORY OF THE FATHER'S HOUSE.

But if the earthly glory is such, what must be the glory of the heavenly city? It needs no sun, for the glory of God doth lighten it. The nations of the earth walk in the glory of it. Its foundations can only be likened to the glory of the diamond, the sapphire, the amethyst, the topaz and like precious stones of earthly glory. Its gates are pearls—each wondrous gate a single pearl. The city and its street are gold. But it is gold which earth knows not. For it is called "gold like unto clear glass" (Rev. xxi. 18), and "transparent glass" (Rev. xxi. 21). That is—it is the glory-gold. It is gold through which the glory of God can shine forth in crystal splendour. God uses this earthly imagery as the nearest symbolism by which He can give us any glimpse of the glory of His house prepared for us. But when all has been said it is as naught to that glory of which He says, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

Concise Comments and Interesting Items

Overheard at Cardiff. "She is a lady getting on for sixty. Until Principal Jeffreys' campaign she had never been inside church or chapel in her life. She went to one of his meetings, and never missed one afterwards."

The Christian and Missionary Alliance of America has done a great work for God. Dr. A. B. Simpson was the well-known leader and founder of the work. Here is a recent summary.

During its history, the Alliance has baptised over 33,700 converts. The following is its record of foreign work last year: 528 foreign missionaries, 1,100 native workers, 174 main stations, 705 out-stations, 39 languages and dialects, 267 organised churches, 19,844 church members, 3,101 baptisms, 302 Sunday schools, 16,606 Sunday school scholars, 17 Bible training schools, with 303 students.

Dr. Douglas Brown, President of the Baptist Union of Great Britain and Ireland, speaking at Worstead, said that "the denomination last year lost 4,450 church members and 11,000 Sunday school scholars. In ten years at that rate, they would be as dead as the dodo." The chief problem, he said, facing organised religion to-day was inside, not outside the churches. They must put their own houses in order. They had more organisation and more social prestige than ever, but they were not delivering the goods. One great thing missing in the churches was spiritual power and that great retentive experience of Jesus on which the early Church thrived. It was possible that the churches were getting too respectable. Unity and concord were lacking in some churches. What was the good of their telling the world that Christ was the Prince of Peace if they quarrelled at their church meetings?

Crime in France is increasing. In 1926 there were 200 prisons closed in various parts of the country. The Minister of Justice has decided to re-open 75 of these prisons.

Rev. Keth Brooks writes

"My Bible is not true in spots,
But true in every sense,
True in its riddles and its jots,
True in each verb and tense,
True when it speaks of heaven's joys,
True when it warns of hell,
Its truth is gold, without alloy,
Its source a springing well."

In the minutes of Pastor Dimmock's church at Milford there are very interesting items. An entry is made of the appointment of four elders to pray for the sick in accordance with James v. In the early part of the nineteenth century extraordinary conviction of sin was manifested—some being prostrate under the anguish of their transgressions. The minister of this church at that time was so greatly sought after that when he rode through the villages men and women would hurry out to meet him with open Bibles—they had difficult scriptures which they desired should be explained.

Bishop Mowll, of the Church Missionary Society in China, sends a very interesting account of one faithful Chinese business man. It shows the wonderful consecration to Christ among some Chinese Christians. The Bishop writes

"It has been a joy to have with us a man like Chen Lan-yi, a business man, whose programme is on one day to leave early for a market thirteen miles away. He teaches the Christians until the market opens, sets up his stall and does his business, and then at night in the tea shop preaches to those who are there. Next day he returns home, spends half a day teaching the country Christians who have come in for market, and in the afternoons opens his own shop. On the third day he visits the Christians in their homes, and prepares his own business."

Healed of Septic Poisoning and Paralysis

At Principal George Jeffreys' Campaign at Cardiff

IN 1923 I suffered with septic poisoning, and had to leave my employment. In April of the same year I had to go to bed, where I was for eighteen months. I became paralysed in both legs, and was unconscious for three weeks. During that time I had a dream, the Lord shewing me in it that I should stand and walk again for His glory. From that time onward some of God's people met together in prayer in my home—for five years this continued. For five years I have believed, although the doctors had given me up, and could do nothing further for me, and so I had to remain confined to my bed. Having heard of Principal George Jeffreys' revival meetings at Cardiff, I had a great desire to see him, and felt quite sure that if I got to the church I should return home walking. My brother carried me into the church, and, praise the dear Lord, I was able to walk out. I was healed on the 30th October—(Miss) ISLAR EVANS (Risca)



Miss Evans was carried by her brother in a helpless condition into the Wood Street Congregational Church, Cardiff, on Oct 30 last year.



Miss Evans after her healing, standing with her mother outside their home.

Bible Plumb Line

Search me try me lead me—Psalm CXXXIX 23, 24

GOD TESTS US BY THE SPIRIT AND THE WORD—I Corinthians XIII 4-8

GOD commands us to love our enemies, also to pray for those who spitefully use us (Matt v 44)

God commands us not to resist him that is evil (Matt v 39-42)

He commands us to overcome evil with good (Rom XII 21)

Do you love Christians as the Christ loves you? (John xv 12)

Are you willing to lay down your life for the brethren? (I John III 16)

"In honour" do you prefer others to yourself? (Rom XII 10)

Have you learned to be content in whatsoever state you are? (Phil IV 11)

Do you think more highly of yourself than you ought to think? (Rom XII 3)

Have you enough love to stand the following tests (I Cor XIII 4-8)?—namely

Love "suffereth long, and is kind," never displaying the least resentment

"Envieth not," that is, she does not crave what others have

She "vaunteth not itself," that is, she is not rash, forward, or self-assertive

She "is not puffed up," that is, she has no opinion of herself

"Doth not behave itself unseemly," or unbecomingly, but is always courteous and obliging

She "seeketh not her own" What is truly her own, she holds with a slack hand. She

GIVES TO HIM THAT ASKETH

of her, and takes joyfully the spoiling of her goods

"Is not provoked" Treat her as badly as you may, she is not ruffled in the least

She "takes no account of evil" She has no memorandum book in which to record insults or outrages, nor does she have any memory to recall the evil done to her

She "rejoiceth not in iniquity, but rejoiceth in the truth" Truth and love are born companions, and remain so

"Beareth all things"—all that falls to her lot, and that, too, without the least impatience

She "believeth all things," that is, all the words of truth

She "hopeth all things." That is, she puts the best construction on all things, and sees the silver lining in every dark cloud

"Endureth all things" Nothing is horrible enough to excite her to impatience. She trusts patiently under every burden, knowing that it is one of the "all things" that work for her good.

Love "never faileth" Beloved, ask yourself this question "Do I measure up to all of these requirements?" If you find that you fail in any particular, just know that God has something yet to do in you

HOW DO YOU STAND TRIALS?

persecutions, temptations, tribulations, adversities? Have you ever been tested with all of these at once? If so, how did you stand them? Did there steal a spirit of discouragement or gloom over you at the time? If so, God has more still to do in you, and you will do well to ask Him to undertake it at once

Are you joyfully living the crucified life? Does it afford you real delight to yield to death every newly discovered evil?

Are you wounded, offended, or hurt, at the misunderstandings and misrepresentations of others?

When you are neglected, avoided, shunned, overlooked, or set at naught, does it hurt you? If so, give that nature that hurts over to death instantly, and account it dead through the power of Christ Jesus.

When your environments are all uncongenial, and you are regarded as a crank for not enjoying them, do you rejoice in spite of all?

Do you ever feel any real disappointment, or a shade of discouragement stealing over you, when things you had hoped for turn out just the opposite to what you had anticipated? If so, ask Jesus to cancel

in you the evil in your nature, and put in you His perfect patience instead.

Are you dead to the praises and the curses of men?

Do you rejoice more when a soul is saved or a Christian is helped, through your instrumentality, than when the same things are done through another?

Are you as willing that God should make another the ideal Christian worker as that He should make you such?

Would you be as willing for Him to use you for His glory, without having your name associated with it, as to let the public know that it was through your agency?

Are you proud of the gifts God has given you, or do you see only grace in their bestowment, and thus take your lowly place at His feet?

When you do anything to relieve the wants of others, do you have to urge yourself to do it, or

IS IT DONE SPONTANEOUSLY?

Does it hurt you to give your best to a poor person, or do you, like the Father, who gave His Son for us, give your best ungrudgingly?

Have you really given up all idle words and foolish jesting?

When you are in the midst of diverse testing, does patience always have her perfect work in you?

Do you rejoice at every circumstance that serves to reveal your excesses or defects?

Have you learned to rejoice in God alone, in the absence of all other good? or can you, in the face of all earthly loss, be happy in God alone?

Are you so united to the Christ that nothing can disturb you, or cause you to question His present care over you?

Are you willing to be nothing, that Christ may be all?

I'm Going On

R E Darragh

A W Edsor

I'm go-ing on what ev-er be the cost, I'm go-ing

on, counting all but loss, I'm go-ing on,

He will lead the way, Going on with Jesus to that per-fect day

Copyright

Bible Study Helps

CREATED—CLOTHED.

"For the fine linen is the righteousness of the saints" (Rev xix 8)

1 Created in Christ Jesus unto good works (Eph 11 10)

2 The Bride hath made herself ready (Rev xix 7)

3 That thou mayest be clothed (Rev 11 18)

(a) Put on the Lord Jesus Christ (Rom xiii 14)

(b) Being filled with the fruits of righteousness (Phil 1 11, II Peter 1 5-7)

(c) Fruitful in every good work (Col i 10)

(d) Perfecting holiness (II Cor vii 1, v 15, Eph iv 24)

Faith is made perfect by works (James 11 22)

PAUL'S SEVEN EPISTLES TO CHURCHES.

- 1. **Justification** by Christ . . . Romans
- 2. **Edification** through Christ . . . Corinthians
- 3. **Separation** unto Christ . . . Galatians
- 4. **Exaltation** with Christ . . . Ephesians
- 5. **Occupation** for Christ . . . Philippians
- 6. **Repletion** in Christ . . . Colossians
- 7. **Expectation** of Christ . . . Thessalonians

"And I, if I be Lifted Up . . . !"

Many Messengers with One Object—Fruitful Fellowships—Successful Campaigns—Praiseful Progress

MR. HULBERT AT HAMMERSMITH.

Hammersmith (Pastor Nolan) Rich blessings continue to be poured upon the assembly at Hammersmith. On January 5th during the evening breaking-of-bread service ten new members were given the right hand of fellowship, and the power of God was very manifest throughout the whole of the service. Since Pastor Nolan commenced his ministry here some fifty souls have passed from darkness into light, and forty-four new members have been received into fellowship.

On Thursday, January 16th, we were visited by Evangelist Hulbert, who preached a powerful and heart-searching sermon on the Lord's second coming. The meeting was held in the Congregational Church and was well attended, and a glorious time was spent in the presence of the Lord.

VISTA OF PROGRESS

Leyton (Mr. W. H. Petersen) The year 1930 has opened with a vista of progress. A splendid site has been found on which it is proposed to build a Tabernacle to the glory of God, a dear brother having provided the money for the purchase of the site.

The Sunday school scholars greatly enjoyed a New Year treat on the 4th January, provided principally by the teachers and members of the assembly, who have this important and growing work among the children so much at heart.

On the 12th January Pastor E. C. W. Boulton (Divisional Superintendent) visited the church here, and on the 14th January Mr. and Mrs. Seth Sykes, Leyton, is certainly flourishing "by the preaching of His word and the praising of His Name."



Mr. W. H. Petersen.

MORE NEW MEMBERS.

Guernsey (Pastor L. Quast) God is mightily blessing in the church here and the saints are rejoicing. On Sunday evening, January 5th, just before the breaking of bread, the Pastor gave the right hand of fellowship to fifteen new members, most of them being recently born again. This was a wonderful meeting. The Lord's presence was mightily in the midst. In the afternoon of that day, a very happy time had been spent with the children, a being prize-giving day. The Pastor gave a very appropriate message to the children, shewing how true success comes along the pathway of loving obedience. Special hymns were sung by the school, assisted by the bible class and were thoroughly appreciated by the large number of parents present.

READING STILL REJOICING.

Reading (Pastor J. Speers) The Reading assembly was this week privileged to have a visit from Evangelist Hulbert. His spirited and fluent exposition of the Second Coming proved a great source of blessing to every worshipper present and although there was no stint, either as regards the time given or the number of words literally pressed into each fleeting minute, everybody was sorry an address so well-balanced by sincerity and power had to be brought to a close.

We know that our Redeemer liveth, and that He is coming soon. Meanwhile Reading is still true prayerful, watching and waiting.

MR AND MRS. SETH SYKES AT STRATFORD

Stratford Friday, January 17th, was the closing night of a successful campaign conducted by Mr. and Mrs. Seth Sykes, the singing evangelists at the new Elm Hall, Bridge Road, Stratford. The whole three weeks were marked by the presence of God. Although the district is known to be a hard one, the evangelists went there in the Name of the Lord, and each night saw a fresh breaking down of opposition. There were some very touching scenes during the mission, men and women finding the Saviour for the first time, and backsliders

returning to their first love. Hallelujah! There was one case in particular of a man and wife accepting the Lord Jesus together, the man coming back the next night to give praise to God. On the two closing nights the hall was packed and every available seat occupied. Again the Gospel has resulted in the extension of the Kingdom. For this, "Let all the people praise Him!"

THE FELLOWSHIP OF SAINTS.

Islington (Miss N. Kennedy and Miss Hawes) A blessed time of fellowship was enjoyed by the Islington saints on Thursday, 16th January, when a special fellowship meeting was held. At five o'clock tea was served, and it was necessary to have two sittings owing to the great number of people that attended. A happy time of fellowship followed until time for the evening meeting when Pastor Boulton gave a wonderful message on "Fellowship," after which he performed the happy task of giving the right hand of fellowship to twenty brothers and sisters.

The meeting was one which will live in the memory of all who were privileged to attend.

COAL ISLAND CAMPAIGN.

Coal Island, Co. Tyrone Coal Island for Christ! With hearts overflowing with gratitude to our wonderful Saviour, we report God's gracious blessing upon the Gospel campaign just concluded on Sunday night, 12th January. Great interest was manifested in the meetings, which were principally conducted by Mr. W. F. Mullan, and from the commencement the LHM choruses and hymns sung under the anointing of the Spirit were very uplifting. God set His seal to the ministry of His Word, and seventeen souls professed faith in Jesus Christ. One brother received the Holy Ghost with signs following. A sister had a real Philippian gaoler experience being awakened and saved by God in the middle of the night.

Pastor W. J. Martin had charge of the meetings during the last fortnight of the mission, and as the Word of God was opened up, and the unsearchable riches of Christ brought to light, the people were heard to say "We have never heard the Gospel preached like this before." The meetings are being continued each Friday night.

JOY AND GLADNESS PREVAILING.

Ipswich (Pastor H. W. Fielding) We are glad to be able to report progress and blessing from this corner of the Master's vineyard. Sinners continue to be saved and believers are pressing on, for joy and gladness are the predominating features of each meeting. Attendances at the meetings are being maintained. Altogether over 40 have decided for Christ since the inauguration of the church in October. A man from Canada was present at one meeting and realising his need of a Saviour, found peace in believing. He has now returned to Canada, having travelled a long way to find salvation. In another meeting, during a time of prayer, a man cried out, "God be merciful to me a sinner!" It is evident that the Lord is indeed in the midst. Sunday evening, January 20th, was the occasion of a specially blessed service. The Pastor delivered a powerful message on the sufferings of Christ, and on appeal being made five souls surrendered to the Master. Another point of particular interest was manifest here. Crusaders, each Sunday evening, patrol the street just outside the two entrances to the hall, and invite any who are not attending a place of worship, to come into our service. On the evening referred to one Crusader was instrumental in getting three young men into the service, all of whom yielded to the Master when the appeal was made.

"For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him" (Isaiah lxiv 4).

February 16th, 1930.

READING: I. Kings viii, 54-63

Sunday School Lesson By Pastor P. N. CORRYMEMORY TEXT: (Christ is) "the Amen, the faithful and true Witness, the beginning of the creation of God"
—Revelation iii. 14.**'NOT ONE WORD HATH FAILED'****TEACHER'S NOTES.**

One of the presents that I received at Christmas was a promise book, the purpose of which was to assist those who make promises and have a desire to keep them. The idea was that whenever a promise was made it should be entered in the book as soon as possible, with the date, and when fulfilled the perforated leaf could then be torn out and destroyed. In order to impress the lesson, many writers are quoted, and the Prayer Book version of Psalm xv 1 and 5 is printed at length. "Lord, who shall dwell in Thy Tabernacle, or who shall rest upon Thy holy hill. He that sweareth unto his neighbour and disappointeth him not though it were to his own hindrance"

The day after receiving the gift I was attending a Carol Service in the Abbey at Westminster, and was standing facing the monument of one of the great men of English history, and sure enough the words were once again brought before me, for the Prayer Book version of Psalm xv was quoted in full on the monument. It made one stop and think of what flimsy material promises are generally made, and compare with it what God desires. If no other lesson is driven home to the minds and hearts of the children this Sunday but the sacredness of a promise, then it will be time well spent.

Solomon was just completing the greatest thing of his reign. The grand buildings of the Temple had taken shape and form before the eyes of all the men of Israel, and of other nationalities who had helped in its erection. The glory cloud had filled it and the priests had fallen on their faces, the long prayer of dedication was over and the blessing begun, so Solomon turns and faces the congregation of Israel. What will be uppermost? What will he say?—See what a great building I have set up. See how I have kept my promise to David my father? No, all but the highest is forgotten, and he says, "Blessed be the Lord that hath given rest according to all that He promised there hath not failed one word of all His good promise"

Nor is Solomon the only witness that can enter the witness box and testify to the covenant-keeping power of the God of love. Joshua also says, "There failed not aught of any good thing that the Lord had spoken unto the house of Israel, all came to pass" (Joshua xxi. 45). In Joshua xxiii. 14 all Israel are called upon to witness to the same thing. "You know in all your hearts and in all your souls that not one thing hath failed of all the good things which the Lord spake. All are come to pass and not one thing hath failed."

God kept His Word. But in case you imagine that they were only promises of blessing and of pleasant things, look at

the long line of witnesses waiting to enter the box. Here they come out of the pages of Deut xxvii, famine, hunger, want, pestilence, insanity, consumption, defeat, captivity, astonishment of heart, foreign kings and crushing tyrannies, the driven slave and the slain. Ask them all what it means, and with terror they reply, "He kept His word." Dig for ruins, search for remains, and though Jerusalem of that day lies deep, yet from the fissures of the rock a whispering is heard, "He kept His word, and not one word fell to the ground." Till the ground, sow the seed and in the scant harvest hear the words above the rustling of the corn, "He kept His word." Take ship and follow them into every land (Deut xxvii. 25 and Jer xv. 1-4); search them out in Congo's forests, India's plains, China's cities, or London's palaces, and wherever you may go enquire about this nation that is scattered among the nations and yet never absorbed by them. They are hated and despised, yet they continue in spite of all, and from ghetto and palace, from slum and suburb the answer rings, "He kept His word." Look up to the Throne, and through the telescope of the Book of the Revelation see the Lamb slain, read the prophecies, study the types, search the Scriptures, and then—looking into the face of Him of whom Moses and the prophets did write, behold the faithful and true Witness whose Word has been kept throughout the ages, and of whom it can be plainly said, Not one word has fallen to the ground. He has kept them all.

The blessing and the curse, the promise and the plague, the prophecy and the fulfilment, the grace and the glory, the shadow and the substance—no word has failed. Then if God keeps His promises—and there are witnesses in every land and age to proclaim that He does—why not rely upon those same promises now?

If a man who has been proved faithful and never to have broken his word, so that he is respected and trusted as a man of his word—if such a man makes a promise then common sense, reason, proof and witnesses demand that I believe him. How much more when the Lord of glory has throughout the ages witnessed innumerable, historical facts proved to the hilt, prophecies fulfilled to the letter, to substantiate His lawful claims, must I receive His promises, believe them and prove them to be the promises of God that never fail? His promises are yea and amen, they are life and salvation. Draw attention to many uttered by our Lord Jesus Himself, and then ask if they will prove Him to be as good as His Word. If any are not saved then shew that the Lord has given promises of judgment and punishment stronger than any contained in the Law, and if those words did not fail, neither will these. Therefore, beware lest from hell voices should rise saying

"Not one word has failed, all have come to pass."

The Family Altar

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

Sunday, February 9th. Genesis xxiv 50-67

"And the servant told Isaac all things that he had done" (verse 66)

The servant reported to his master. There was no shame in giving the report. He told all things. The master was well satisfied. A satisfied master—a satisfied servant! Happy the position of a servant when his master is satisfied. Some day, earthly servants will be face to face with their heavenly Master. We shall perforce tell Him all things that we have done. Will He be satisfied? Shall we be satisfied? Shall we hear the words, "well done, good and faithful servant"? In that day the thought with us will not be concerning the applause or criticism of men. The crowds of earth will have faded from our thought. The Lord of heaven will fill our vision. We shall see Him. He will look upon us. We shall tell all. We shall wait for His reply. Will it be "Well done"?

Monday, February 10th Genesis xxvi 17-33

"And Isaac's servants digged in the valley" (verse 19)

Some people are in too much hurry to get out of the val-

leys of life. They would never think of stopping to dig there. Yet for the patient soul there are invaluable wells that can be dugged in the valley. There is the valley of sorrow. When you find yourself there, dig—and there will gush up the waters of fellowship with Christ. These waters of fellowship will be sweeter than many of the refreshments that come from the waters in the meadows of continual prosperity. There is the valley of friendlessness. Naturally it is a sad position when earthly friends fail us. But we can dig very deeply in such a valley. Separated from friends that occupy our time, we can dig wells of Bible study. We can become so well supplied with the waters of life that ever afterwards others will seek refreshment from our presence. Don't flee from the valleys. Dig in them. Many a well of springing water you will find.

Tuesday, February 11th Matthew ii: 1-12

"Being warned of God they departed another way" (verse 12)

Our way is frequently not the right way. Our human judgment selects according to sight. Yet the way of sight is frequently the way of disaster. Must we therefore use in con-

stant fear lest we make a mistake? By no means Not constant fear—but constant faith Then, when in our short-sightedness we are moving in the wrong direction, we can be sure that we shall be warned of God Then to our joy we shall discover that while the way of sight was the wrong way, yet the way into which God led us was the right way As long as our human judgment is sufficient for our guidance, we shall be left to that judgment And when our heavenly Father sees that human judgment is insufficient, then His miraculous leading will be given to us

Wednesday, February 12th. Matthew 11 13-23

“ Arise he arose ” (verses 20 and 21)

When God says “ Arise,” it is perfectly timed God is not a second before His time, neither is He a second after God is a perfect time-keeper That time-keeping is not simply for great men as Abraham, or David, or Paul It is time-keeping in which each of us can be included If we are really ready to arise when God says “ Arise,” then all will be well But if God says “ Arise,” and we still linger, then the voice of God will become silent Obedience to God on one day is the guarantee that we shall get the guidance of God on the following day Usually God shows His will for us through the written Word But occasions do arise when exceptional guidance is given to us apart from the written Word But we should never allow ourselves to be guided by another alone If another profess to speak to us the word of the Lord, it should not be acted upon until we have personal confirmation

Thursday, February 13th. Matthew 11 1-17

“ I have need to be baptised of Thee ” (verse 14)

The Lord Jesus asked for water baptism from John It is as though John said in reply, “ I have need to be baptised with the Spirit-baptism from Thee ” We can all enter into this desire We all need to be baptised in the Holy Spirit by the Lord Jesus If we have had the initial experience, then we still need to remain under the constant anointing from the Lord Let us moment by moment expect from Him a moment-by-moment supply

Moment by moment I'm kept in His love,
Moment by moment I've life from above
Looking to Jesus till glory doth shine,
Moment by moment, O Lord, I am Thine

Most of us live in very different surroundings to John Ours, not the rushing Jordan, but the slow flowing Thames Ours, not the locusts and the wild beasts but the well-stocked shops with the amenities and shelter of civilisation Circumstances vary—but the need varies not—“ We have need to be baptised of Thee ”

Friday, February 14th. Matthew 11 1-11

“ God thy God thy God ” (verses 4, 7, 10)

The Devil desired to be God His plan was to dethrone the true God and exalt himself to that position But notice that in the threefold reply to the threefold temptation, our Lord made it clear each time that there was a God to whom Satan should be yielding obedience “ God,” “ Thy God,” “ Thy God ” were the thrice repeated phrases No matter how much Satan may vaunt himself, no matter how much man may fight against Divine authority, yet it remains true that there is a supreme God—the God and Father of our Lord Jesus Christ—to whom all should be bowing in obedience and adoration Dear reader, I know you know it, but let it come to you afresh this morning—you have a God It is your duty and privilege to honour Him in all your ways Honour Him now Crown Him Lord of all When tempted to exalt the “ I ” and the “ me ” and the “ my,” remember instead “ God, thy God, thy God ”

Saturday, February 15th. Matthew 11 12-15

“ Fishers of men ” (verse 19)

The Master-Fisher of men was the Lord Himself Having caught men with the bait of love He trained them to do the same work Men who had no spiritual vision and mission suddenly became in the hands of the Lord men with a searching vision and a burning mission With the Gospel net they went into the waters of this world and gathered of every kind Can we be “ fishers of men ”? Surely The privilege of netting men for Christ belongs to the youngest and the weakest, as well as the oldest and the strongest A few words spoken in the power of the Holy Spirit will do far more than an hour's sermon spoken in the power of human oratory A trusting child can do for God what a struggling giant will fail to do Ask God to make you a fisher of men to-day Yield to Him for training He refuses none He trains all who are willing to be trained in His way

The Seven Wonders

THE seven wonders of the world What are they? There are a great many strange and wonderful things in this world, so the seven chief ones must be great and famous

“ What are they? ” we ask again with no small interest “ How is it that everybody does not know all about them? ”

After research in ancient books, we hear the list of long names which we can scarcely understand The Pyramids of Egypt, the Colossus of Rhodes, and five other names, some of heathen temples, or statues of false gods And what are they to us?

Some of them are crumbling away to ruin, and those that remain, will be of small account in the day when God says “ heaven and earth shall pass away ” Has it ever brought comfort to the troubled heart or peace to the dying bed? Have tears been dried, or has rest of heart been given by the recollections of seven such wonders? Why, half the people in the world have never heard of their existence, and many have forgotten their names and descriptions! But we have another wonder to tell you about, one that infinitely surpasses any wonder of earth, one, too, which concerns you—yes, you who are reading these words—a wonder that can bring joy to you now, and that can supply all your future need

Listen! it is this that—“ 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 11:16)

Who loved the world?—God? Yes God who had so much that was pure and fair that He might have loved! All the hosts of heaven They were sinless Why should He love the world, this black lost ungrateful world? One of you might take up some vile and degraded stranger from the streets, and lavish kindness upon him, but you would not love him especially if he repaid your kindness with base ingratitude, hating you, often seeking to drag your name in the dust—in an oath Nay, more would you if this wretch incurred the penalty of the law and forfeited his life for some crime—would you give your only child to take his place?

The picture is not half drawn, it is only a feeble outline of the real fact—the wonder of the world—that we have to tell you about You, yes, you, are the lost wanderer, the ungrateful wretch, and it is the God of heaven who gave His only Son to die for you When you had so fairly earned the wages of sin, which is death, he—the Lord Jesus—gave His life as your substitute, and shed His blood in your stead The Greatest Wonder of the world!

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C M B NURSE. Young, with general experience. Required now for home and district. Apply, Mrs Males, St Catherine's, Letchworth. B207

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