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The Eilm Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XII., No. 24

JUNE 12, 1931

Twopence

SAVIOUR



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

HEALER

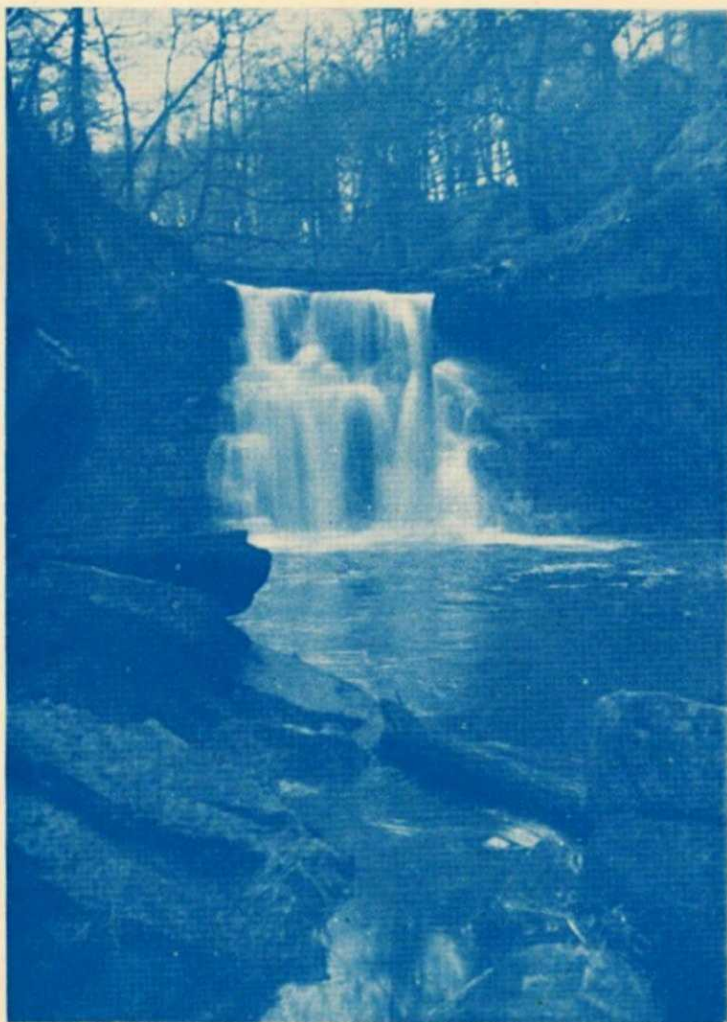





Photo by] "His voice as the sound of many waters" (Rev. I. 15). [E. C. W. Boulton

COMING KING



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

BAPTISER



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



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4
 Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XII. June 12, 1931 No. 24

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WATCH THESE DATES

BERMONDSEY. June 21. Elim Church, Upper Grange Road. Visit of London Crusader Choir at 6.30 p.m.

LONDON, Crystal Palace. September 12. Foursquare Gospel Demonstration, conducted by Principal George Jeffreys.

LONDON. Every Friday. Welsh Tabernacle, Pentonville Road, King's Cross. Foursquare Gospel Rally at 7.30.

LONDON. Every Saturday at 8 p.m. Foursquare Gospel open-air meeting at Marble Arch, Hyde Park.

SOUTHAMPTON. May 31—June 14. Elim Tabernacle, Park Road, Freemantle. Foursquare Gospel Revival and Healing Campaign by Principal P. G. Parker.

WIMBLEDON. Elim Hall, Southey Road. Revival and Healing Campaign by Pastor John Hewitt now proceeding.

This space is reserved for local announcements

Principal George Jeffreys and Revival Party's Revival and Healing CAMPAIGNS

BLACKPOOL

INDEFINITELY POSTPONED

(See explanation on page 360 of last week's issue)

RYDE (Isle of Wight)

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FOUNTAIN'S FIELD

(at the junction of Queen's Road & Pelhurst Road)

NOW PROCEEDING

Sundays, 3 & 6.30. Each week-night (except Fridays) 7.30
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BLACKPOOL. Further particulars later.

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ELIM CAMP ON BRIGHTON DOWNS. Open June and July for adults and young children. Ideal for an informal and inexpensive holiday. Crusader week for young men, July 25th to August 1st. Apply Camp Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4

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Summer Bible School

at ELIM WOODLANDS, CLAPHAM PARK



Bible Addresses in the mornings by Pastor P. N. Corry. Walks and visits to places of interest as arranged.



Applications should be addressed to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elm Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland in the year 1915. Its General Headquarters is the Elm Bible College, Clapham Park, London, with national Headquarters at Belfast for Ireland, Cardiff for Wales, and Glasgow for Scotland. Since its inception this virile orthodox revival movement has grown rapidly throughout the British Isles, chiefly as a result of the Principal's campaigns. He has pioneered the combined message of Salvation, Healing, Baptism of the Holy Ghost, and the Second Advent of Christ in the largest auditoriums, including the Royal Albert Hall, Crystal Palace, Queen's Hall and Alexandra Palace, London, the Bingley Hall, Birmingham, the Cory Hall, Cardiff, the Ulster Hall, Belfast, the Dome, Brighton, and the St Andrew's Hall, Glasgow. Long queues have lined up, sometimes for hours, outside the largest halls, and these, packed to capacity, have become inadequate to accommodate the crowds. The Movement stands uncompromisingly for the whole Bible as the inspired Word of God and contends for THE FAITH against modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old time Gospel in old time power.

Vol. XII., No. 24

JUNE 12, 1931

Fridays, Twopence

Nine Hours in a Queue

By an Outsider

Striking scenes were witnessed at the Foursquare Gospel Rally conducted by Principal George Jeffreys at the Birmingham Town Hall on Whit-Monday. The building was stormed by enthusiastic Foursquare gospellers until every available corner was filled. These meetings were the result of the Revival and Healing Campaign conducted by Principal Jeffreys in Birmingham last year, when the great Bingley Hall was filled to overflowing, an event which has been unparalleled since the Moody and Sankey and the Torrey and Alexander Campaigns—Ed

AMAZING things are happening in grey old Birmingham. This home of business, of industry, and of rush for markets looked on with astonishment on Whit-Monday, for at six a.m. there were people standing by the sombre Town Hall walls, and they were waiting for a meeting that was to commence at three p.m. By ten a.m. there was a crowd and as they stood they sang choruses—revival choruses too—and at twelve noon when the writer appeared the queue lined three sides of this great building.

Buses passed and re-passed, each one leaving passengers who took their places behind others. Crowds of people off to other pleasures looked on amazed at the throng who stood singing and waiting. There were old men and old ladies—one looked anxiously to discover traces of fatigue, but they were as cheerful as the younger ones. Whole families came, fathers, mothers and children all wearing the Foursquare badge, hundreds and hundreds waiting to hear the Gospel on a Whit-Monday.

I shook myself and told myself that all this great crowd were just waiting to get into a meeting where the simple

GOSPEL OF JESUS CHRIST

would be preached and this in the twentieth century, in a pleasure-seeking age, when men are forgetting God, and churches are lamenting the fact that in many of them there are empty pews.

The doors of the Town Hall were opened just before two p.m., and the great crowd found seats in a very short time, waved hymn sheets to each other, and then sang and sang. Those that could not get in at three p.m., just stood until the 6.30 p.m. meeting, and what a sight it was to see staid, respectable families open cases and serve sandwiches and hot tea from flasks as they waited, and all in full view of the passers-by and the busy traffic.

And what of the two meetings? They were wonderful. God graciously came near. The singing led by Mr. Darragh was fervent and soul-uplifting, and when Principal George Jeffreys read God's Word before

PRAYING WITH THE SICK

in the afternoon, one felt as being on holy ground, and the influence will always remain. The night meeting was beyond words. As Mr. Jeffreys spoke God possessed him, and used him as few men are used to-day. In quiet tones he spoke of the Holy Spirit, and the Holy Spirit came. Souls were saved. We felt we must hold our breath, and bow our very souls before the great God who had so graciously come to us through His servant in Birmingham's Town Hall, and numbers of God's people who work in other churches and denominations went home glad that God has raised up a man who fearlessly stands foursquare on the Word of God—E.M.N.

* * *

The following is culled from the *Birmingham Evening Dispatch*, May 25th, 1931.

REVIVAL SCENES

Crowd Sings Hymns Outside Birmingham Town Hall

Principal George Jeffreys of the Elm Foursquare Gospel Mission, is at Birmingham Town Hall to-day consolidating the results of his great revivalist campaign in Bingley Hall last year.

Afternoon and evening rallies are taking place, and, as on previous occasions, the accommodation is barely sufficient to seat the crowds.

Four permanent centres have been established in the city, and it is claimed that the local converts number more than 10,000.

As early as six a.m. a small group of people arrived at the Town Hall. By ten o'clock there was a long queue, and the time of waiting for the first rally was spent in singing hymns.

Scenes of religious fervour marked the afternoon gathering, during the progress of which people unable to gain admission queued up for the evening rally.

Meditations for Quiet Moments.

Limitless but Limited

By Pastor E. C. W. BOULTON

He cannot prove false to Himself—II TIMOTHY 11 13 (Weymouth)

IT is well to remember that even God has bound Himself by His Word. The promise that bears His Divine seal cannot be broken—it must surely come to pass when those conditions by which it is governed are obeyed. God's faithfulness is assured—there can be no possible departure or deviation from that which the mouth of the Lord hath spoken. The apprehension of this fact will change our experience from a mere

SUCCESSION OF RELIGIOUS MOODS

and emotions into an established and unmovable attitude Godward and manward.

Just as the planets are kept in their courses by the unerring and unfailing power of the Sun's sovereignty, so the promises of God are always assured to the believer by the changeless character of Him who gave them birth. God has no second thoughts—His first thought is His last. The Divine Word is eternal in its value and virtue. The ages roll on in tireless procession, but the God-breathed *Logos* remains unchanged and unchangeable. Like the eternal hills, whose majestic heads have soared heavenward in stately glory through the ages, so the Word of truth survives all the storms that have hurled themselves against it.

What a foundation upon which to rest! Here we may build a spiritual edifice against which the gates of hell shall not prevail—a temple that will not tremble at the blast of the terrible one. Upon this splendid assurance we may find an experience which will yield unspeakable blessing.

This is a law that governs in the kingdom of God—not merely that God can but that God *must* perform those things that He has promised. He cannot escape His own authoritative and inviolable Word—the Word spoken from all eternity—it is as

STEOFAST AS HIS THRONE

He will perform the appointed thing, and there shall be a performance of that which He hath said. We cannot conceive of the sun ceasing to shine, or the moon discontinuing his daily vigil over the sleeping earth. Then why should we stagger at the word spoken from above? Is anything too hard for the Lord? Dare we discredit the revelation of God in Christ? Shall we allow blindness to rob us of the comfort and cheer of these "exceeding great and precious promises," all of which are "yea and amen in Christ Jesus"? Do not overlook the fact that "nothing lies beyond the reach of prayer except that which lies outside the will of God." If it is part of the Divine plan, then faith may advance its claim to possession.

Limited by word and promise
To our little needs and care,
Limitless in love and power
All for him whose faith will dare

Says Paul in writing to the Romans, "Let us be very sure that God is ever true to His Word." This blessed assurance is the soul's great and sure anchorage in every crisis and calamity of life. The man who thus accepts the inspired Word as God's binding pledge of performance shall never lose heart amid the conflict, even when the tide of battle seems to be going against him. This strengthening conviction shall nerve him to stand unflinching and unyielding in the face of the fiercest opposition. Surely no greater guarantee can be possessed by mortal than the Spirit-breathed revelation of Jehovah. He who clothes himself in this assurance is fortified against every possible emergency, and stands equipped with armour that no hellish missile can penetrate. To be weak at this point must ultimately prove fatal. God is prepared to furnish the trusting heart with ample opportunities of

EXPERIENCING THE FAITHFULNESS

of His precious Word. And doubtless it will be chiefly in the fire of chastisement that we shall learn the deepest lessons of God's eternal veracity. He will permit us to graduate in the school of affliction in order that we may discover that naught His promise can annul. With this glorious conviction enthroned within, the believer is able to magnify His Lord when literally bombarded by the threats of the enemy, within the soul this priceless knowledge gives unceasing and increasing rest and gladness.

Think of the rich experience of some of those heroes of faith, who have risked everything in one glorious venture of trust in God. Take George Muller as an example of this—that long life, so full of remarkable

PROOFS OF DIVINE FAITHFULNESS.

His life work represents what is almost a unique achievement. Think of it! A million and a quarter in answer to prayer! It is recorded of this modern apostle of faith that on one occasion he was asked by an admiring friend if he had ever doubted. "Yes, once," was his reply, "I doubted for five minutes." It was this same saintly soul who said, "The beginning of anxiety is the end of faith, and the beginning of faith is the end of anxiety."

And then a review of the life of Hudson Taylor furnishes us with a further example of how fully God meets the man who dares to launch out in uttermost dependence upon Him. The thousands of souls which have been won for Christ from the heart of heathen China provide an eloquent commentary on our text, proving that "God cannot say no to anything which He has promised."

Sometimes to step out on the Divine promise seems like courting disaster—to all appearance there is nothing but the void to walk upon. And yet to those who have learnt to tread the pathway of faith, life is brim-

ful of victorious experience. Again and again, at the end of what looks like a *cul de sac*, stands Jehovah, waiting to usher us into some new domain of the Spirit—ready to teach us something more of the “exceeding greatness” of His power.

Dear tried and tempted soul whose heart has almost lost hope, let this inspiring word ring its silvery chimes through thy being. Listen to the

SWEET SPIRITUAL SYMPHONY

which it bears to thy sinking soul!—“He cannot prove false to Himself,” and therefore cannot prove false to thee. Thou art on a Rock that cannot be moved.

Simon's response to Christ's command indicates the soul's victorious mood—“Nevertheless at Thy word I will.” Blessed attitude of heart that keeps me ready for any heaven-given call, that makes me willing to face any frowning fortune that may confront me, that enables me cheerfully to accept any cross that love

appoints. “At Thy word I will!” This is my unalterable answer to Thy command—the only answer that becomes a subject in the presence of his Sovereign. Thy word is sufficient reason for attempting the impossible and tackling the insuperable. Behind Thy word is eternal energy! Instinct with omnipotence, it cannot fail!

It is faith of this type that makes way for the miraculous in Christian ministry—that makes the desert into an arena wherein God may make bare His mighty arm. Though my action brings me into direct issue with precedent, and throws down the gauntlet of battle to prevailing opinion, yet none of these things need move me to alarm, since His Word is the authority of the position which I take. Let me but lean my whole weight upon that Word, and all will be well—after the noise of battle has subsided, I shall stand unshaken and unmoved. God cannot break His blood-sealed covenant with His people.

The Hallelujah Chorus

M. GENSICHEN.

Hal-le-lu-jah, Hal-le-lu-jah, Hal-le-lu-jah, A-men.

Hal-le-lu-jah, Hal-le-lu-jah, Hal-le-lu-jah, A-men.

Hal-le-lu-jah, Hal-le-lu-jah, Hal-le-lu-jah, A-men.

Hal-le-lu-jah, Hal-le-lu-jah, Hal-le-lu-jah, A-men.

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The above chorus is taken from the book “Spiritual Songs,” obtainable from the Elm Publishing Co. Ltd, at 1s, post free.

Bible Study Helps

SMILING

“The skin of Moses' face shone” (Ex xxxiv 35)

The glory of his countenance” (II Cor iii 7)

A smile may be forced, but a real smile is born of grace, is fed by love, and is the outcome of the joy of the Lord within. Those who are the Lord's and are walking with Him have a right to smile.

1 His word of promise is their food (Jer xv 16)

2 His love of affection is their stay (John xiii 1)

3 His presence of power is their comfort (Psalm xxiii 4)

4 His service of care is their confidence (Matt vi 32)

5 His prayer of intercession is their rest (Rom viii 26-28)

6 His grace of sufficiency is their glory (II Cor xii 9-11)

7 His abiding of joy is their inspiration (John xv 11)

THE BELIEVER'S CALLING.

Romans xii.

I. To Do God's Will (verses 1-8)

1 How ascertained (verses 1, 2)

(a) By presentation of body

(b) By renewing of mind

2 In the place of God's choosing (verses 3-8)

To every man his work

II To a Life of Holiness (verses 9-21, cf. Eph i 4)

1 Love without hypocrisy

2 Abhor evil

3 Affectionate

4 Diligent

5 Fervent in Spirit

6 Hopeful

7 Patient

8 Prayerful

9 Liberal

10 Hospitable

11 Forgiving

12 Sympathetic

13 Lowly

14 Victorious over sin

Hip and Shortened Leg Healed Instantly at Principal George Jeffreys' Birmingham Campaign



MRS FRANKUM
AFTER HER HEALING

FOR thirty years I have been a cripple with a stick, suffering at times intense agonies, discharged from hospitals incurable after refusing to have my leg off. I was getting despondent, not being able to do my work, and falling about indoors and hurting myself. I went to Principal George Jeffreys' meeting and was anointed, and my leg which was four inches shorter than the other, with my terribly deformed hip, instantly became the same as the other leg. Two days afterwards I walked a mile and a half without a stick. My friends still ask if I'm keeping all right. I have been asked to go and see friends and they marvel, although they can see for themselves. I feel a new woman, and can do my work, for which I thank God. There is power in the Blood still, it will never lose its power. I have received great blessings from your meetings. I have had lots of people ask how and what was done to me, and wanted to see me standing. Did I feel anything happen to me? I simply said I had faith that it could be done for me as well as others and I said, "Lord answer my prayer", and He did so. Praise His Holy Name —(Mrs) RUTH FRANKUM

Concise Comments & Interesting Items

The Atonement is fading, so says a Canadian modernist preacher. But in reply a firm believer in the Atonement says

"This vicious assault on the Cross is a fair sample of the theological poison gas which is being spewed from behind pulpit desks by men who have been betrayed by the 'Angel of Light'. Their 'higher-intellectualism' will cost many their souls. It is this insidious heresy that has precipitated the present crisis in the Church. Once we heard it from the lips of Bob Ingersoll and his type, to-day we get it from the sacred enclosures of the pulpit. That the bold, vulgar, blatant infidelity of Ingersoll should be garbed to-day in the clerical robes of theological terminology involves the most subtle and destructive demonism with which Christianity has ever been confronted. Without the least hesitation, we affirm that, in our opinion, the modernist and his ilk have permitted themselves to come under a hypnotic Satanic spell.

"A fool can throw a stone through a cathedral window which required an artist to paint.

"In vicarious Atonement God has introduced a law that transcends the law of equal reaction. When you accept Christ as your Saviour He is judged in your stead. The wages of your sin will therefore fall upon Him. This is salvation. Isaiah liii: 6 says, 'The Lord hath laid on Him the iniquity of us all.'"

"The Defender," a staunch evangelical paper, with many others of us,

does not believe in the infallibility of the Pope. It gives this amusing incident.

Is the Pope infallible? A story is going the rounds, in the press, about Cardinal Gibbons, who was asked after a visit to Rome, "Now that you have been to the Vatican do you still believe in the infallibility of the Pope?" The Cardinal answered, "Well, he called me Gibbons." Evidently, then, a Pope can make mistakes. Yes, evidently!"

Railway Missions are by no means fruitless. One who has laboured among railwaymen for fifty years tells this beautiful story.

"One night in 1897, a young man, a stranger to the town, came for the first time to that same little branch of the Railway Mission. He came in unsaved—he went out saved. Not a word of personal dealing. God the Holy Spirit Himself dealt with Peter the guard. Peter, to-day is a 'stalwart' for Christ, in the open-air, in Sunday school work, in everything and anything that means Christ's service and the winning of souls for Him. The same worker who had stood by the grave of the goods foreman she had led to Christ long years ago, called a little later at Peter the guard's happy home, only a few weeks ago. He took down his Bible and handed it to her—a Bible that had had to be re-bound, thank God, because of incessant use. The worker—well on the way to growing old nowadays—took Peter's Bible into her hand. She had not remembered it, but at the guard's request she herself had written his name

in it—the date of his conversion, and the 'Four Steps to Jesus'—the basis of the message given that night when he confessed that while the meeting was going on he had sought and found Christ. Underneath Peter had signed his name, and the date of his conversion—February 28th, 1897."

The ups and downs of Christian movements are illustrated by a paragraph in the "Christian Herald" regarding a faithful Methodist.

"Mr John Hicks, an old Methodist class-leader, who lived near Swanlinbar, County Cavan, has recently died in his 106th year. He took an active part in life until late years. John Wesley, in his itinerary through Ireland, visited Swanlinbar, and it early became a live centre of Methodism. However, in this rather despised little town there are no Methodists to-day, but some loyal followers of Wesley from the surrounding country gather to worship in the Methodist church there."

Charles W. Posnett writes from India: "One of our village leaders was dragged into the fort in the darkness of the night and beaten mercilessly because he refused to deny his Lord and worship the village gods again. At the end he replied, 'You can tear the flesh from my bones, but you cannot tear me away from Jesus Swami.' The courage of this man and many others like him has so impressed other villages that we have entered 150 villages in the last few years, and there are twenty villages that are now begging us for teachers."

Repetition Evidencing Inspiration

PERHAPS few of us realise the great extent to which repetition is used in the Old Testament for the purpose of emphasis. It seems to be the characteristic way, unique to the Bible, of enforcing teaching or admonition. This is, in itself, an interesting fact, but it also has an important bearing on the negative criticism of the Old Testament. This criticism assumes that repetitions are often, perhaps ordinarily, the indication of different documents and sources. Instead of this they rather constitute the intended

METHOD OF THE SPIRIT OF GOD

for lending weight to inspired utterances and for startling men to serious thought and action. A signal service has been rendered by Professor Oswald T. Allis, Assistant Professor of Semitic Philology, of Princeton Theological Seminary, who points out these God-breathed emphases in three masterly articles published in the *Princeton Review*, July and October, 1925, and April, 1926.

The repetitions are of many types. The parallelisms of Hebrew poetry shew how natural this form of emphasis was to the Hebrew mind. The eightfold "and he died" of Genesis v relates itself significantly to the warning of Genesis ii 17, "For in the day that thou eatest thereof thou shalt surely die." In Ezekiel xiv 12-20 there is a refrain-like recurrence of allusion to Noah, Daniel, and Job (in verses 14, 16, 18, and 20), varying in form yet powerful in cumulative effect. Then Jeremiah has the famous "battle-axe" passage (Jer li 20-24) "For with thee will I break in pieces the nations, and with thee will I destroy kingdoms, and with thee will I break in pieces the horse and his rider, and with thee will I break in pieces the chariot and his rider, with thee also will I break in pieces man and woman," and so on. Nine times is the word "break" repeated as hammer-strokes fall. Amos uses the same device in the phrase "For three transgressions and for four" (Amos i and ii). In the long eighty-nine versed seventh chapter of Numbers the list of identical

GIFTS OF THE TWELVE PRINCES

is printed twelve times. Why? To emphasise the importance of the altar in Israel's worship and to call attention to the fact that all Israel through its representative leaders participated in the dedication.

There is an obvious didactic purpose in the recurring allusions in Kings, on the one hand to David ("went not fully after the Lord, as did David his father," "have not walked in My ways as did David his father," "his heart was not perfect as the heart of David his father"), and on the other to the twenty-five times in which the son of Jeroboam the son of Nebat is mentioned. The watchman chapter of Ezekiel (xxxiii 1-20) is full of emphatic repetition. The words "warn" and "warning" (eight times), "turn" (seven times), "wicked" (eight times), "die" (nine times), "righteousness" (eight times), "live" (seven times) sound through the chapter as the tolling of a bell.

But the most striking of these repetitions are those which are cast in the form of fiat and fulfilment. The story of the Creation in the first chapter of Genesis is told in these two terms. He spake and it was done!

THE PRIMARY EMPHASIS

of the chapter is put upon the word "God" which recurs thirty-two times in the thirty-one verses of the chapter. Then there are eight fiats each introduced by the word, "And God said" (Professor Allis calls attention to the nearly identical Hebrew form of the two phrases "Let there be light," and "There was light"). Ten times, too, is it laid down (in seven verses) as the law of life that reproduction is to be according to kind, and the reiterated use of the words "evening and the morning . . . day" recall to mind the creative week and Sabbath rest. This device for emphasising the fact of God's rule, —the use of fiat and fulfilment sections—is found in many parts of the Old Testament. In the verse, "Let there be light and there was light," it appears in its compactest form. It is found on a large scale in the account of the building of the tabernacle. Exodus xxv 31 is the fiat, giving the fashion shewn to Moses in the Mount. Chapters xxxv to xxxix are the fulfilment, describing the construction. The first half of Exodus xl records the command to set up the tabernacle, the second describes its execution. There are other fiat-fulfilment passages in this connection. Professor Allis points out that the fulfilment often amplifies the fiat. Thus in Joshua xx 7-9 the fulfilment states the names of

THE CITIES OF REFUGE

which were left undetermined in the fiat (verses 2-6). The command to fight with Amalek (Exodus xvii 9) is much shorter than the account of the execution of the command (verses 10-13). Fulfilment does not always follow directly on fiat. In Numbers ii occurs the command relative to the order of march of the Israelitish tribes, in x 14-27 the fulfilment. Three times one reads a fiat which ordains Moses' death (Num xxvii 12-14, Deut iii 27, xxxii 48-52). Not until Deuteronomy xxxiv 1-7 comes the fulfilment. The narrative dealing with the crossing of Jordan, the fall of Jericho, the sin of Achan, the healing of Naaman, the lifting of the siege of Samaria, the anointing of Jehu, the crowning of Joash, the destruction of Sennacherib's army (with others) shew how largely the Scripture is set to this great theme of God's sovereign commands and their fulfilment.

But it is just this sovereignty which the modern mind would eliminate from the Bible. "It seeks to rewrite or interpret in terms of naturalistic evolution what the Bible so clearly states in terms of God and fiat and fulfilment." And its method is to assign these emphasising repetitions to different writers.

There is a solemnity in the repetition of the flood narrative which is profoundly impressive. In Genesis vi 5-8 man's sinfulness is stated. Then follow references to God's sorrow and anger which sharply

contrast with the words of satisfaction found in Genesis 1. After this, three statements (Gen vi 11-13) to the effect that the earth was corrupt, that God saw it to be corrupt, and that God told Noah it was corrupt. So, by repetition, is

MAN'S SIN UNQUESTIONABLY FIXED

as the cause of the flood. The purpose of the flood—the destruction of all flesh—is, in like manner, made unmistakable by repeated reiteration (Gen vi 7, 13, 17, vii 4, 21-23, viii 21). The animals, “beasts” and “creeping things” and “fowls of the air,” are also to perish, and the fact is stated again and again. A further repetition which emphasises the vastness of the destruction is the threefold affirmation (Gen vii 21-23) that everything outside the ark died. In like manner—“the rain continued forty days and nights,” “prevailed,” “prevailed exceedingly,” “fifteen cubits upward they prevailed,” “the mountains were covered,” “they prevailed one hundred and fifty days.” Lastly,—“the waters abated,” “assuaged,” “stopped,” “restrained,” “returned continually,” “abated after one hundred and fifty days,” “decreased continually,” “abated,” “dried up,” and so on.

These repetitions are not indications of a patchwork authorship. They represent a method of teaching—the reiteration of a truth or of facts that they may sink deeply into the mind of the hearer.

In the narrative of the plagues we meet the same phenomenon. Fifteen times the challenge, “Let my people go,” rings through these chapters. And like an echo the words “let go” meet us again in terms of command, refusal, and reluctant assent. The tender expression “My people” occurs nowhere else in the Hexateuch but is here reiterated fifteen times. The

CONSTRUCTION OF THE NARRATIVE

is according to a definite scheme, the steps of which are expounded in threat, command (to inflict), execution (of command), petition (for removal), removal, result. And yet this arrangement, so purposive and so effective, is made (according to Professor Allis) the basis of the critics' source division. It is as when a carnivore tears asunder a complex and living organism.

In the account of crossing the Red Sea (in Exodus) the critic has given full rein to his destructive purpose, but it is just here that Professor Allis' discovery is most convincing. There are two accounts, chapter xiv in prose and chapter xv, a hymn of praise, in which the Lord's triumph over Egypt is referred to a dozen times. The fiat and fulfilment scheme is very marked in the fourteenth chapter. This chapter has three major divisions (verses 1-14, 15-25, 16-31). Each of these divisions begins with a declaration of the Lord to Moses (verses 1-4a, 15-18, 26) and is followed by an account of the fulfilment of what has just been foretold or commanded (verses 4b-14, 19-25, 27-31). This in itself involves a certain amount of repetition, for what the one tells in prospect the other tells in retrospect.

In addition these passages are full of other emphatic repetitions.

THE CHARIOTS AND HORSEMEN

of Pharaoh are spoken of repeatedly (chariots nine times, horseman eight). Indeed the phrase “all the horses and chariots of Pharaoh, and his horsemen, and his army” constitutes a sort of refrain (verses 9, 17, 18, 23, 26, 28). We are told four times that Pharaoh “pursued” (verses 4, 8, 9, 23), that he “overtook,” “marched after,” “went on after.” The description of the pursuit in the Song of Moses (xv 9) is a convincing illustration of emphatic repetition. “The enemy said, I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them.” Five times the phrase “in the midst of the sea” occurs. “Twice it is declared that Egypt shall recognise God's power, three times that He shall be honoured. He is named sixteen times in the chapter, three times in the closing verse, and all the glory of Israel's triumph is ascribed to Him.”

In Driver's dismemberment of this fifteenth chapter the fiat sections are with one slight exception assigned wholly to P (the critics'.

SUPPOSED PRIESTLY AUTHOR

living ten centuries after Moses, the true author) and constitute more than half of the P element. This means that the fiat-fulfilling structure of the narrative here, as in the account of the plagues, constitutes the primary basis of the documentary analysis. But there is no more intrinsic reason for analysing this chapter into two accounts because the story is told as fiat and fulfilment than for breaking up the Genesis creation story which modernist critics assign to two or more authors.

The fiat-fulfilment repetition is an easily recognised feature of Biblical composition. Many other examples could be given. It is not tautology. Least of all can its two elements be made the trace-marks of double authorship. It is solely used to impress upon readers the urgency of the message of God's sovereignty and His direction of human history.

An Effective Instrument

Wouldst thou be a teacher? Then let God teach thee. Wouldst thou be a leader? Then let God lead thee. Wouldst thou be a guide? Then let God guide thee. Wouldst thou be a helper? Then let God help thee. The prepared soul must be of most exquisite sympathy and have a tenderness that is born of suffering and the compassion that is conceived in love. The effective instrument must be so attuned to the heart of Christ that he may be freely wielded.

Even the Christ was perfected through suffering, and because He suffered He knoweth how to succour them that are tempted. How much more need the sons of men to come into that deep sense of Divine love for other human beings in order that they may teach them by Divine life, Divine power. Whom the Master would use, He must teach, and lead, and guide and help.

FAMILY ALTAR



The Scripture Union Daily Portions. Meditations by PERCY G PARKER

Sunday, June 14th. Num xiv 26-45

"Ye shall know my breach of promise" (verse 34)

These are terrible words. We associate them to-day with tragic human failure. Yet, here, God utters them. "Ye shall know My breach of promise," or as the margin reads, "Ye shall know the altering of My purpose." God had promised the land of Canaan to these people of Israel. They disbelieved God. They declared they did not want to go into the land, but wanted to get back to Egypt. We cannot possibly get into the land, they said, God said, It shall be as you say, you will not get in. Neither will our children, they said. Yes, said God, your children will. Faithlessness on the part of the people caused God to alter His purpose. Promises may be lost because we do not believe the promises. Scripture makes it clear that God always reserves the right to alter His purpose, if faithlessness is exhibited. That He does not always do so is the result of His wisdom and mercy. Lesson—Don't risk missing the promises through faithlessness.

Monday, June 15th. Num xvi 1-15

When Moses heard it, he fell upon his face" (verse 4)

Moses was being attacked by the very people that God had given him to rule. His supremacy was being challenged. Did he rise up in anger and defend himself? No. Did he call for strong forces to ally themselves with him? No. He apparently did the weakest thing possible—he fell on his face. Instead of attempting to make himself big, he made himself small. But—he had fallen upon his face before God. That made all the difference. God had given him the premier place. In the time of testing he went back to God. How do we act when others challenge us? when our service for God is overlooked and deprecated? The right way is not to fight, but to pray. As long as we are in spirit on our faces before God, we need not fear for a single moment the faces of others.

Tuesday, June 16th Num xvi 20-35

"I have not done them of my own mind" (verse 28)

What a tremendous statement this was for a man who naturally could have been an intellectual giant. He was learned in all the wisdom of Egypt. Yet in the greatest business he ever undertook, that wisdom was rejected. Egypt's wisdom was not sufficient to govern Israel. The only wisdom sufficient for the purpose was God's wisdom. Moses yielded to that. Moses acted through the revelation of God—excepting for a few times

when he sadly asserted his own will. God made Moses. God will make us. The wisdom of God can be brought into every detail of our business. Whatever we do let us ask God to be the Business Manager of it. Let Him think His thoughts through us, and then we shall have God-given prosperity.

Wednesday, June 17th Num xvi 36-50

"Ye have killed the people of the Lord" (verse 41)

Here was a terrible charge against Moses and Aaron. Rebellion was blazing around them. Korah and his associates had been miraculously destroyed. But instead of this proving to the people that God was with Moses, it only stirred up greater opposition. Another great sign was necessary. It was given—and all opposition was stilled. God worked for the man who fell on his face and prayed. Oh, how lovely to notice this! To-day there are Christian men and movements which are persecuted by other men and movements. How shall we act? Shall we fight? Naturally we say, Yes. But spiritually we say, Let us fall on our faces and pray. God can still destroy with a word fourteen thousand of our enemies if needs be. A man with tears in his eyes before God is stronger than a man with a blaze in his eyes before his opponents.

Thursday, June 18th Num xix 1-10

"A red heifer without spot" (ver 2)

This red heifer or young cow was a type of the Lord Jesus. The heifer was for purification. From the slain heifer there was prepared the water of purification. So from the Lord Jesus has come forth our purification. He died to save us. He lives to purify us. His death purchased our pardon. His life indwelling us, ensures our cleansing. From Calvary flow rivers of purification. The unclean can be made clean. The sinful can be made saintly. Black hearts are washed white. Like as the heifer was slain without the camp, so the sinner might live in the camp, so Christ suffered outside Jerusalem, outside the place of God's presence, in order that we might dwell in God's presence. We are inside because our Lord went outside.

Friday, June 19th. Num xx 1-13

"And Moses and Aaron went from the assembly, and they fell upon their faces" (verse 6)

Here it is again. Moses and Aaron attacked by the crowd once more seek the presence of God, and fall upon their faces before Him. But now Moses and Aaron fail. It shows how great acts of faith may be marred by acts of faithlessness. One moment the greatest proof

of our belief in God, the next, tragic failure. Moses exhibited marvellous faith in falling upon his face before God, but he failed sadly when he smote the rock instead of speaking to it. In bringing a blessing to the people Moses lost a great blessing himself. The people got the water, but Moses lost the land. Lesson. Obedience to God must be constant not occasional.

Saturday, June 20th Num xx 14-29

"Edom said, Thou shalt not pass by me," (verse 18)

It was a bitter experience to be denied this reasonable request. But God had another way round. He always has got another way round for His people. Enemies may thwart on the right hand and the left. But God has another way round. Don't fight your enemies—look to God for the other way round. They that take the sword perish by the sword. They that go to law lose by the law. But when we are ready to let God lead us another way round, it will be all right. It may seem to delay us at first. But it is worth while crossing a bit of rough road, if it leads us on to the first-class traffic route. The life of faith always reaches the end of the journey at God's time.

Others

Lord, help me live from day to day
In such a self-forgetful way,
That even when I kneel to pray
My prayer shall be for—others

Help me in all the work I do
Ever to be sincere and true,
And know that all I'd do for You
Must needs be done for—others

I et "self" be crucified and slain,
And buried deep, and all in vain
May efforts be to rise again
Unless to live for—others

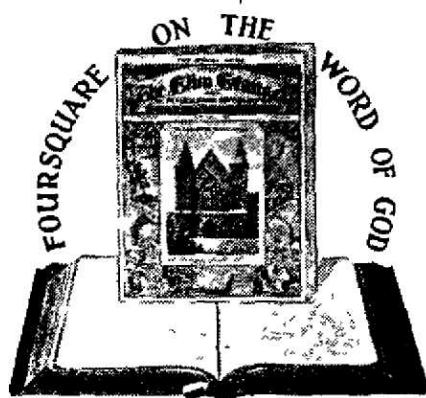
And when my work on earth is done
And my new work in heaven's begun,
May I forget the crown I've won
While thinking still of—others

Others, Lord, yes, others,
Let this my motto be,
Help me to live for others,
That I may live like Thee
—C D Meigs

A Shame

There is buried, in gold and silver plate and useless ornaments, within Christian homes enough to build a fleet of fifty thousand vessels, ballast them with Bibles and crowd them with missionaries, build a church in every destitute hamlet, and supply every living soul with the Gospel within a score of years.—Dr A T Pierson

The blow at the outward man may be the greatest blessing to the inward man.—Babcock



EDITORIAL

The Lepers' Peep.

How grateful we are that leprosy has been stamped out of our land. Yet recently we were reminded that once the dread scourge was in our midst. We were looking over the Ledbury Anglican Church. A good-sized space or hole was shewn to us in an inside wall of the church. Once that wall had been an outside one. The space was where the lepers were permitted to look and listen through, and also receive the communion. It raised feelings of pity to ponder the pathos of the lives of those who thus sought to draw near to God. But in a deeper sense we were all lepers—sinful lepers. But God has permitted us to draw near to Him. Through the wounded side of the Lord Jesus we are enabled to approach the presence of God. Now we are not outside, but inside, not afar off, but nigh. Calvary has annihilated all distance.

Sounding the Alarm.

THE following paragraph culled from a contemporary is interesting.

"Dr. Torrey once said that it was the realisation of the awful fate of the unbeliever that spurred him on to evangelistic service. At times when he was inclined to grow

slack, the Spirit of God would remind him of the lake of fire, the second death, and once more he would set forth to preach the glorious Gospel of Christ. God's door of escape.

The writer is reminded of a day in his childhood. At the back of where he lived there was a hotel, and one night a fire started in a store below. One of our household was awakened and saw the flames leaping up. My brother and I wanted to awaken the slumberers in that hotel, so we opened our windows wide and shrieked at the top of our voices, 'Fire!' There was such intensity in our cries that everyone in the hotel was awakened, and made their escape. That fire was only temporary, and was soon put out. There is a fire that is eternal, which will never be put out. Let us not fail in sounding the alarm and proclaiming the way of escape."

A Hopeless Hope.

SHE was travelling with us in the same motor coach—sitting just behind. With her were other companions. She was obviously worldly. Presently we passed a cemetery. It was indeed a pretty sight in the midst of spring beauty. A companion remarked to

the young lady traveller in reference to the many graves, "We shall all finish up there." Involuntarily she exclaimed, "I hope not." She must have realised afterwards the absurdity of her remark. Yet it revealed that deep down in her life she was anxious to escape death. In fact death seemed very far off on that beautiful morning. It came nearer to us when a little while afterwards we passed a smash-up of two motor cars. There is only one way of escaping natural death—it is through the rapture of I Thessalonians iv 16, 17. There is also only one way of escaping spiritual death—it is by believing on the Lord Jesus Christ.

The Law of Grace.

THE duties that God in an ordinary way requires at our hands are not proportioned to what strength we have in ourselves, but to what help and relief is laid up for us in Christ, and we are to address ourselves to the greatest performances with a settled persuasion that we have not ability for the least. This is the law of grace.—In myself I am "without strength," but "I can do all things through Christ which strengtheneth me."



A new photograph of Principal George Jeffreys, whose Revival Campaign at Ryde, Isle of Wight, commenced on June 3rd.

Telling the Lord's Secrets

By DANIEL AWREY

IN Psalm xxiv 14 we read, "The secret of the Lord is with them that fear Him" There are some things that the Lord puts into our hearts that He considers as secret, and just as sure as we give away His secret, that which was shewn so clearly to us does not come to pass

Sometimes the Lord gives us an assurance about some matter, and as we talk about it and tell it out, the assurance weakens and the circumstance does not come to pass, then we are humiliated, and

GOD IS NOT GLORIFIED

We might look at the Word along this line We find in Matthew viii 4, ix 30 and Mark ix 9, almost the same words falling from the lips of Jesus, where He said to different persons, "See thou tell no man" There is a deep meaning in those words of Jesus True they went off and told it, contrary to the Master's instructions, just as many people do to-day, we are just as human as they were When the Lord shews us something we feel so good over it we have to tell it, but what has often been the consequence? We find that many things we have told do not come to pass

The very meaning of the word "secret" is an understanding between two persons, and just as quickly as you tell a third person, it is no longer a secret People say to you, "I want to tell you a secret," and just as soon as it is told, it ceases to be a secret The Lord has some things that He regards as secrets In Romans xiv 22 we read, "Hast thou faith? Have it to thyself before God"

We might turn to Judges xvi 17, 18, and find where Samson gave away

THE SECRET OF HIS POWER.

The Word says, "He told her all his heart," and later on we read, "And he wist not that the Lord was departed from him" What caused the Lord to depart? Giving away the deep secret that neither his wife nor anyone else should have known In Nehemiah ii 12 we read, "Neither told I any man what God had put in my heart to do at Jerusalem" He didn't tell it out, and you know how successful he was Nehemiah built the walls of Jerusalem, and carried out all the things that God had secretly put into his heart In Daniel vii 28 we read, "But I kept the matter in my heart" He kept in his heart that which God revealed to him

In Luke ii 19 we read, "But Mary kept all these things and pondered them in her heart", also in the fifty-first verse, "But His mother kept all these sayings in her heart" These passages go to shew that God has His secrets which He entrusts to His covenant children

Many persons have wondered why things which they felt sure the Lord had revealed to them did not come to pass, some things, for example, of the nature of prophecies This giving away the secrets does not mean that we should not testify to the goodness of God after He has done some good things for us,

but, as nearly as I can understand it, it applies more especially to

ASSURANCES

that our prayers are to be answered When the Holy Spirit helps us to intercede at the throne of grace, and the Lord gives us the assurance that there will be an answer to that prayer, and we tell that we have the assurance, it seldom comes to pass

Of all the cases brought to my notice, especially in the last three years, I do not know of a single one where the assurance which had been given was verified after it had been told Oh, how puzzling that has been to us, we have felt in our own hearts that the Lord certainly spoke to us in a way that we could not possibly doubt, and yet it did not come to pass I remember the first time I lost out on that line It was in the matter of trusting the Lord for our temporal needs We used to get into many tight places This time in particular as I prayed I received a promise with very deep assurance from the Lord that He was going to provide for us My wife was bothered and worried because of our close condition, and I thought I would encourage her, so I said to her, "I have the assurance the Lord is going to answer prayer, and give us the needed money to-day," but it didn't come, and I was almost afraid she would lose confidence in me Many times we think we will encourage people by telling them what God tells us, and we have

FAILURE ON OUR HANDS

because we give away His secret I told her I had the assurance from God, but the day passed and we didn't get anything, and it distressed me Some of these things we can explain away, but others we cannot When people are not healed but die instead, some explain the failure of their assurance by trying to spiritualise it, or try with their human wisdom to explain it away, but it is never satisfactorily explained How this whole matter has puzzled me! Two or three times, right along the line of money matters, I told of my assurance from the Lord, and I never received anything This failure caused me to look into the difficulty

At first I thought that as we told these things the Devil heard it and hindered, but soon I saw that we failed God, and it seems the Lord does not hold Himself responsible to answer the prayer after we give away the secret which He committed to us The assurance the Lord gives you is a kind of contract He enters into with you, and when you break your side of the contract, God is free, and evidently feels under no obligation to fulfil His part You may try to make yourself believe and try to force matters, but all to no effect If that prayer is to be answered at all you will have to

PRAY THROUGH TO VICTORY AGAIN.

Many people have said to me, "The Spirit has whispered in my heart, 'Keep this to yourself,' but I didn't do it, and I have lost all by telling it." I

have met these people all around the world, everywhere I have been, there have been enough failures to enable them to see the cause, when I have explained to them as the Lord has shewn me

The very day I gave this teaching in Los Angeles a request was brought to the evening meeting to pray for a little girl who had broken her arm, they called for prayer, and the spirit of prayer was mightily poured out upon that meeting. I really believe in my heart God wanted to work a miracle, but soon a sister jumped up (she hadn't been in the morning meeting) and said, "I have the perfect assurance in my heart that that child is healed." The remark caused me to groan in spirit. Then another said, "I have the witness of the Spirit, too, that she is healed," and they all rejoiced. In my heart I prayed, "Oh, God, give us some sense and some wisdom." I hoped this might be an exception, but not so, the child wasn't healed at all. Her wrist was bent nearly at a right-angle, that is not a healed wrist. These failures when people say that they have the assurance have caused many to wonder and lose confidence, and some try to do like the Christian Scientists, believe they have nothing the matter with them because they have

RECEIVED THE ASSURANCE

in their hearts that they were healed. They say, "God told me I was healed, and I will believe I am healed anyhow", but in many cases the failure was in telling the secret that God intended them to keep in their hearts until the event should declare it.

At another meeting in Los Angeles a brother rose and said, "I have received the assurance in my heart that I am going to be baptised in the Holy Spirit today." Well, he wasn't baptised, and didn't receive the baptism for months afterwards. A day or two later he spoke to me personally and asked me to pray for him. I said, "Brother, I believe you made a mistake the other day in telling your assurance," and he said, "I felt it down deep in my soul, the minute I had told it," but he didn't know the reason.

This instruction is so necessary for those who are used as intercessors for those whom God has called to minister in the prayer-life, that they should keep the secrets that the Lord speaks into their hearts. Many times the Holy Spirit intercedes in us and through us and gives us the assurance that He will answer, and we tell it out, thinking to encourage others, but generally there is lurking within a conscious or unconscious pride in the fact that God has

REVEALED THESE THINGS

to us, and we take the glory that belongs to Him. We like to say after a thing has come to pass, "I told you so," and when we speak of the assurance which God has given us, it is satisfaction to us and feeds our spiritual pride. With many, this may be unconscious, but it is there, nevertheless. Oh, how many people have lost blessing because of this, and how the work has been hindered in many places! Often God has revealed to people whom the Spirit has burdened for a certain work, or a certain convention that He was going to manifest Himself and pour

out His Spirit, and then they have told the people, and God didn't do it at all. They failed God and He wouldn't keep His promise. This is a very serious matter, one person giving away the real secret of the Lord could stem the whole tide of power at a convention. This undoubtedly is the reason why prayers are not answered. People spend days on their faces before God in prayer, and then through lack of wisdom or knowledge, by a few words, their efforts are lost. Sometimes it requires real self-control to keep still, and a real dying out of self, but we get victory by overcoming this desire to tell, which in a great measure exalts ourselves instead of Jesus.

You know one man in the Bible on another line actually brought defeat to a whole army, and one person by giving away the secrets of the Lord may cause a series of meetings to fail right on our hands. I have seen it more than once. Years ago in the country we were holding some meetings, and one day a person came in from the woods,

HIS FACE JUST SHINING

with the very glory of God, and he said, "I have the assurance in my heart that these people are going to get saved to-night." Not a soul was touched. Sometimes they were almost discouraged, and didn't know what to think. They said, "I thought surely God told me that, it was the same feeling of assurance that I had when my sins were forgiven." It puzzled them when it failed to come true, and shook the faith of others. They feel you are not a safe person to trust in when you tell things that do not come to pass. Just because we have not known these simple things we have many times brought disaster and failure on God's work. God forgives us, that is true, but His work suffers.

I remember on one occasion God shewed me there was to be a certain number of people saved at a certain meeting, and I just believed it with all my soul, and I thought I had better tell it, because if I told it afterwards they wouldn't believe I had the assurance. So I told it, but it didn't come to pass. I tried to fix it up and say that maybe the results would follow afterwards that was before I understood this truth. I believed it with all my heart, but it failed.

When I was coming through India there were two baptised missionaries praying for the sick child of one of them, and as they prayed God gave the one a wonderful assurance that the child was going to be healed and raised up, but it died the same day. It shocked them so much they didn't know what to do, they almost felt like separating one from another because of

THAT MISUNDERSTANDING.

"Why," one said, "how can I believe in what God says if I cannot believe He gave me that assurance?" But the trouble was, she had failed to keep God's secret.

When I came through Edinburgh, Scotland, they were praying for a sick sister, they sent out word to all the missions and much prayer was offered up for the sick one; the missions sent word back, "We have the assurance that the sister will be healed and raised

up," but she died, and they were so shocked, and wondered what could be the solution of it all. When I came there giving this teaching, they were delighted out of measure. When one fails God like that, we have to pray and sometimes fast in order to get sweet communion again.

I know it makes us very happy to get assurances of victory from God, and we just feel we must tell it, but just as sure as we do, it will fail right on our hands. There are ways and times we may express ourselves without giving away what God really speaks into our hearts, but, friends, by the help of God keep sacred that with which He entrusts you.

Sometimes we think if we do not tell it beforehand people will not believe God gave us the assurance, but that doesn't matter, we don't even need to tell them that we have had the assurance at all. If our lives are

HID WITH CHRIST IN GOD

and He gets the glory, it doesn't matter whether anybody ever knows we even prayed. It is almost impossible to speak of our prayers, and of the assurance that God gives us that He will answer prayer, without taking some of the glory to ourselves. Can't we afford to wait until the day of rewards to get recompensed? "The Father which seeth in secret Himself shall recompense thee." People don't need to know that God uses me to pray anyone through into victory, either for spiritual or physical blessing. I believe the less we tell, the more God will use us. Give Him all the glory, the blessing is from Him. The less we make remarks about the Lord using us the more answers we will get. Sometimes it is almost necessary to tell it in such a way that people will see that Jesus did it all, and not speak of ourselves.

These instances are enough to shew you the principle that underlies this subject. May the Lord write it on our hearts in such a way that we will not lose blessing by giving away that which He entrusts to us. This teaching is so necessary along the line of God supplying our need financially, on the line of salvation of souls, and in the matter of revivals and in regard to healings, on every line it seems we should get more answers to prayer if we didn't so often fail in

OUR PART OF THE CONTRACT.

When I went through St. Louis I was in an all-day meeting and in the morning I gave this teaching, in the afternoon a great many more came, and I felt impressed to talk on the same line again. I didn't want to do it, and had quite a struggle about it, but finally decided I would, and the very person who I thought would not receive it was the first person to stand up and relate some experience along this line. She said, "This is the first time in my life I have understood some things." She told us that she, with others, prayed for her husband, right through to victory, and all three of them felt God had undertaken, and given them the assurance that her husband was going to be saved. Time went on, a year or two went by, and he wasn't saved, and she felt burdened again, and called several more of her friends together, they prayed and laid before God the promise, and they said, "We are going to be-

lieve," and they were almost lifted out of themselves, they had such assurance of victory, and she went home and took the candle and went in to look at her husband to see if he wasn't really saved, but he wasn't. After awhile circumstances were such that she prayed through herself and got the assurance, she had

NO OCCASION TO TELL

anyone, and he became saved, and has been saved ever since, and she said this was the first time in her life that she had understood the matter. She said, "We just felt that God gave us such assurance that we could not possibly doubt it, because it was the same Spirit that told us everything else we ever got from God, but it failed, and we wondered about it."

When you tell the secrets God has put into your heart, you may force matters all you can, but God doesn't answer. He doesn't seemingly undertake the case at all, and you can pray, and try to believe, but there is no answer. On the other hand there are some things the Devil may do his utmost to hinder; but with God's secret hid in our hearts, we can go right on to victory.

It is a great hindrance to God's work when we fail in this way, for people will soon call us false prophets. May the precious Spirit of God teach us. You will have to watch carefully because sometimes you will feel so happy you will think you just have to tell it, but you must not tell anybody. Little things that I have told only to my wife have failed, but I have learned how to

CHERISH THE LORD'S SECRET.

Sometimes when the children were sick, she almost thought I didn't care, I had the assurance that God had undertaken the case, and yet I could not say anything about it. Don't give away your assurance, don't talk about it. Keep it in your heart, under the Blood, and then just sit back and see the Lord work.

Many people fail in their healings right along this line. They think when they get the assurance the healing is settled, and they talk about it, and it fails on their hands, even after they have had a wonderful touch from the Lord.

May the Lord by His Holy Spirit open up the Scriptures along these lines, and make them real to us. Are you going to do your best and not fail God? Are you going to be willing to pray without telling people about it? And when you have faith for the answer, have it to yourself? When God told me to take a trip around the world without any money it almost staggered me. It looked like a big thing, but in my heart I said, "He is able," and then He dropped this Scripture into my heart, "My God shall supply all your needs according to His riches in glory by Christ Jesus." Just think of it, "His riches." No wonder I went all round the world, and didn't have to flounder anywhere for money, or take up collections, or ask anybody for anything. But I kept God's secret hid in my heart. The Lord did not send me on this trip as a test to my faith, but, as I believe, to give this and other practical teaching, and it was quite new in many places.

Philosophy or Pentecost?

PETER was a fisherman. This was his occupation when he met Jesus Christ. For any one to meet Jesus Christ changes not only things but one's self.

This was true for Peter as well as for the rest Jesus Christ commands men when He meets them. "Follow Me," said He. Peter did this. How could he do otherwise after having confronted the One of whom it was written, "I have given Him a Commander to the people." Peter had never studied philosophy while mending nets or landing fish and after He met Jesus Christ there is no record that he took up the subject of philosophy. He was too busy with his Lord.

He was a wondering, thundering, blundering sort of a being—several instances in the Gospels reveal this. He was

WITHOUT MUCH DISCERNMENT

or discretion. He was tactless. He was restless. He was impulsive and even impertinent. He really was without the marks of a philosopher. It is not the title to confer on him. They do not know who confer such a degree upon him. He was a fisherman but not a philosopher. Peter was not who he was because of philosophy. There was another cause Peter got at Pentecost the power that distinguished him. Before Pentecost Peter was a failure. After Pentecost he was a *factor*. Before Pentecost he could not face a little maid. After Pentecost he faced all men. Before Pentecost he *curst*, after Pentecost he *convnced*. There was a new and a different Peter. He was not the product of philosophy. Pentecost and the One who came on that day, did everything for Peter. Philosophy had no part in his transformation nor any place in his conversation. He *was*, and he *said*, because of Pentecost.

When he boldly said, "Ye men of Israel," he said it not under the persuasion of philosophy, but under the power of Pentecost. He stood there not as the fisherman-philosopher, but as the Spirit-baptised fisherman-preacher!

Do not degrade Peter. He looks the part of a fool among philosophers. Why rank him with them when he is so far above them? He is more at home with the fisher folk, and absolutely at home with those who have experienced Pentecost and its power. It was the Holy Spirit of God that wrought in Peter. It was not a mental movement, it was a spiritual movement. He did not form a philosophy but he preached a prophecy.

A philosopher would never have quoted David and Joel—be sure of this! So why degrade Peter to the low station of a philosopher? Let him remain among the preachers. Philosophers are not good enough company for him. Philosophy is just what Paul called it—*Vain*. Philosophy has given the world nothing. Peter got all he got from the Holy Spirit by revelation. We do not need imagination when we have revelation. A new covenant preacher, and

this is what Peter was, does not need philosophy; he has Divine revelation which is as high above philosophy as the heavens above the earth.

There is such a mistaken idea among preachers that they must make a show of scholarship. No! It is not great thinkers the Church needs, but

GREAT BELIEVERS.

Let the wisdom of God appear foolish to men, and let the preacher appear foolish along with it, who cares? The glory of our Gospel and our message is that it never coincides or has anything in common with human thinking.

The plan of salvation given to us in Divine revelation is an enigma to men and will be till his darkened mind is enlightened by God. Let us not, brother preachers, try to accommodate our Gospel to the ways of human thinking. We do not need amelioration to-day, we need bold pronouncement. We do not need compromise, we need conviction. We do not need "new statements," we just need the old-time Bible words and phrases. They come from the Holy Spirit of God. Philosophy is foolosophy. This is not an attempt to be smart—it is just the fact about it. We have the Gospel—let all else go.

Children's Bible Educator

We are giving a prize every month for the best answers.

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S W 4.

PARLEZ-VOUS FRANCAIS? Perhaps you can read it quite a little, though you may not speak it much yet. Try the verse from the French New Testament given below. If you haven't one, you can get it for 6d through any bookseller, or your nearest Elim bookshop, and it will help you to appreciate the book which sustained the Huguenot martyrs in their great struggle. You will find the verse in Matthew's Gospel (Evangile selon Matthieu), chapter xxiv, as follows:

Il enverra ses anges avec la trompette retentissante, et ils rassembleront ses élus des quatre vents, depuis une extrémité des cieux jusqu'à l'autre.

Write the verse out in English, and give its number in the chapter.

Solutions should arrive first post Monday, June 15th

SOLUTION TO MAY 29th JUMBLE TEXT:

Answer Mark xvi 15

Correct solutions were received from the following: Raymond Ash, J D Atkins, John A Baird, Elsie Baker, Evelyn Bickell, G Busby, Connie Blundell, Lily Buck, Mina Brownlow, Ian Campbell, Freda Chadd, Evelyn Clarke, Stella Cliff, Doris E Coe, Violet Croft, Megus Edwards, Walter Elcock, Edith Froggatt, John Gibbons, W Graver, George Gravier, Olive E Grigg, Ethel Hanks, Rosie Hanks, Joan Hill, Nell Hopkins, Hilda Hollis, Mary Hurst, Doreen Kessell, Daphne Keyho, Stella Lawson, William Lindsay, Barbara Mappin, Annie Motterham, Arthur North, K Newman, Madge Nelson, Marjorie Peace, Rosie Pool, Ernest Porter, Ivor J Sargent, Louie Slater, Ruth Steed, Stella Tates, Hilda Taylor, Nancy Wanman, Dorothy M B Whiting, Marjorie Wiltshire, Elsie Welbourne, Jenney Williams, Phyllis Wood, Mabel Young.

Prize-winner for May: Stella Cliff, 522, Slade Road, Birmingham, to whom we send a copy of "Rebekah's Well."

Special Mention: Joan Hill, Mary Hurst

CLIPPINGS FROM CHURCH CORRESPONDENCE

Encouraging Reports of Steady Progress at Home and Abroad

RAISED FROM DEATH-BED.

Belfast, Ravenhill Road (Pastor J. Smith) The Lord recently manifested His power in raising up a brother here from the very edge of the grave. When doctor and friends had given up hope, the Lord laid His healing hand upon him. The doctor on arriving saw the marked change, and both doctor and patient praised God together.

MARKED PROGRESS.

Watford (Pastor J. Naylor) The Watford Sunday school celebrated its second anniversary at the Elm Hall, St Albans Road, when special meetings were held, which were well attended. The little ones sang special hymns to the glory of God, two papers were read entitled, "David and Goliath," and "The Gospel Snip, and several recitations were given. On Sunday evening an address was given by Pastor



Pastor J. Naylor

Naylor, his text being, "This man receiveth sinners" (Luke xv 2). On Monday evening the Superintendent gave a brief report of the Sunday school, pointing out its marked progress and increased attendance during the past year.

The children are bringing along their brothers and sisters and little friends, and our Sunday school has started on its third year with renewed strength in our precious Saviour who said, "Suffer little children to come unto Me."

FRUITFUL MINISTRIES

Greenock (Pastor W. A. Nolan) The ministry of Pastors Kelly and Byatt in the Elm Tabernacle (late Augustine Church) has now been brought to a close. Their stay has proved a time of much blessing and soul-saving. The final Sunday evening service was a crowded one which ended in five souls deciding for the Lord. The closing meeting of this ministry took place on a Thursday. Again the church was packed, and both pastors gave short messages of farewell and exhortation. The crowded meeting was a testimony in itself of the appreciation of the members and friends of the assembly to the blessings that had been received.

The blessing of God is resting upon Pastor Nolan's ministry.

CHILDREN'S SERMONETTES.

Birmingham, Graham Street (Pastor R. Tweed) The first anniversary was recently held in the Elm Tabernacle, Graham Street, the scholars rendering the Gospel in word and song. It was a time of rejoicing in the presence of the Lord Jesus. One little girl gave a sermonette entitled "Garments." A boy's sermonette upon "The Love of God," was a blessing to all. Three testimonies gladdened all hearts, as they carried conviction that Jesus had saved the children from the power of Satan. Truly it was a happy meeting to both young and old.

It is only a short time since the Sunday school here commenced, and the numbers are steadily increasing.

Already there are abundant evidences that the ministry of Pastor and Mrs. Tweed is bearing fruit for the Master.

EVANGELISTIC CAMPAIGN

West Wickham. The campaign recently conducted by Evangelists L. Newsham and G. Bishop at the Old Paths Mission Hall, Grosvenor Road, was a time of rich blessing. Souls were saved, backsliders reconverted to the Lord, and the saints refreshed and uplifted at every meeting. Truly the Lord was in the midst.

Since the campaign, the assembly has been carried on under the ministry of Evangelist L. Newsham and others, and real live testimony meetings have proved the blessings received in this corner of God's vineyard.

SETTING HIS SEAL.

Canning Town (Pastor A. Gaunt) The saints gathering at Elm Hall, Bethell Avenue, experience heart-filling and soul-reviving times. The presence of God is mightily felt.

There was an early seal to Pastor Gaunt's ministry—on his first Sunday here a soul decided to leave the old-water-pots behind, and drink of "the water of life." This dear one needed no persuasion when the call was made. Immediately the hand was raised. The work was done while the Word was being preached.

There have been many new faces here, many elderly men and women enjoying the sweet fellowship with a risen Lord and with His chosen ones.

CANDIDATES BAPTISED

Preston Park, Brighton (Mr. E. W. Hill) The arm of the Lord has not been shortened toward Preston, in spite of the adversary's opposition. Recent testimony meetings held in the Hall in Balfour Road, have proved that Jesus Christ is the same yesterday, to-day, and

for ever. His hand has been felt by many in healing, and His power to save has certainly been manifest in the winning of precious souls.

A baptismal service was recently held in the Hove Tabernacle, there being no baptistery in Preston. Pastor Kemp addressed a crowded congregation, and as a result the Lord was pleased to save seven souls. The candidates then obeyed the Master's command, being immersed in water.

The Sunday school is growing, and numbers are increasing.

Visits have recently been paid by Pastors Lees and Coffin, whose ministry was blessed of the Lord to the saints.

HEARTS BURNING.

Cardiff (Pastor A. Longley) Week by week the services conducted by Pastor Longley in the Cory Memorial Hall, are proving to be a source of spiritual enlightenment to all who attend.

Recently the first Sunday school anniversary services were held and a joyous day was spent. The theme throughout this day was that of love. This beautiful attribute of our Lord Jesus was clearly revealed in the morning by a Sunday school representative, who gave a message



Pastor A. Longley.

dealing with the suffering and the glory of our beloved Saviour. In the afternoon the scholars gave forth the old Gospel message, in the power of the Spirit by word and song, and the hearts of the listeners burned within them as they heard once again of the great love of God as told by these children who had learned to love and serve their Master.

For the closing service of the day the hall was filled by men and women who, judging by their singing and their praises, were expecting and experiencing a great time of blessing. This meeting truly savoured of revival, the Word going forth in power and unction with signs following.

BAPTISED AT BATHS

Ealing (Pastor J. Kelly) The following is an extract from the "Middlesex County Times":

"Strange scenes of religious enthusiasm were witnessed in the Ealing Public Baths on Wednesday evening when to the accompaniment of waving arms, hymnbooks held aloft, and sacred

choruses repeated with fervid intensity and dramatic emphasis, thirty-two men and women were baptised by total immersion in the swimming bath. The candidates, all members of the Elim Foursquare Gospel assembly, which meets at Cranmer Hall, Northfields wore white.

"Pastor Kelly, who has been in charge of the Ealing assembly since last autumn, conducted the immersions.

"The bath hall proved all too small to accommodate those who wished to take part in the ceremony, and queues formed outside long before the public were admitted.

"The spectators were accommodated in every available corner of the bath hall. They filled the boxes, sat on the diving and running boards, and even the beams above the boxes were requisitioned as resting places."

BOY CHAIRMAN.

Springbourne, Bournemouth (Pastor W. Field) "There's a shout in the camp!" Yes, praise God, for He it is who gives the saints meeting in the Elm Tabernacle, Victoria Place Springbourne, cause to shout for joy, for the remarkable blessings poured out through the faithful ministry of His servant. Almost every week hands are raised in the meetings, signifying salvation, and many are rejoicing in Jesus Christ as Healer, and as Baptiser into the Holy Ghost.

Recently the Sunday school anniversary was held here. The presence of the Lord prevailed throughout the day. The children gave a number of interesting items, both in word and song, the duty of chairman being ably carried out by a little boy. It was truly a great time of rejoicing, to witness such a happy band of children. In the evening the power of God was present as Pastor Stoneham, the Divisional Superintendent, delivered the message. His ministry for the week-end was owned of God in the yielding of precious souls to the Lord.

SPECIAL CAMPAIGN.

Ilford (Pastor W. Kelly) There have been a good many changes at the Elm Hall, Sraffton Road, during the past few weeks. During the local "Come-to-Church Campaign," the Elm Church was asked to participate and help.

Twelve members acted as canvassers, and called at 352 houses allotted to them, and were generally met with hearty and welcome responses, and as a result there have been some increased attendances at the local churches, including the Elm Hall.

One of the weekly combined prayer meetings was arranged in the Elm Hall, and a glorious time was experienced.

The saints had a profitable time when Pastor Bradley paid a visit, and ably expounded the Word.

Pastor Morgan came on the Sunday set apart for the culmination of the Come-to-Church Campaign, and also gave the Word with profit.

Miss Kennedy and Miss Hawes have

recently completed their year's ministry at Ilford. Four souls were won for the Master on their last Sunday evening.

The blessing of the Lord is resting upon the ministry of Pastor Kelly.

PREPARING LABOURERS

San Diego, Cal., U.S.A. Pastor George H. Thomas, who is completing the sessions of his Bible-training course at this centre with a class of Mexican student-evangelists, writes of these, and of his Christians in Mexico, as follows.

One letter received last week tells of two insane women being healed through prayer in the Name of the Lord Jesus, and as a result numbers of unsaved people have turned to Him seeking salvation, and an interest has been aroused

be made and a record kept. This student in question read 145 chapters last week, he having read the largest number of chapters during that week. He is one of our best students, and is president of the young people's meetings in the church where he preaches under the anointing of the Holy Spirit. (He is seen standing on the extreme right in the picture wearing light trousers.)

Apart from the courses given in the school, there is a correspondence course which meets the need of workers and others who are unable to attend the school on account of distance or other causes. This correspondence course has already proved to be a blessing to many in the Latin-American countries, who find themselves in charge of assemblies



Mexican Students at the Bible School, San Diego.

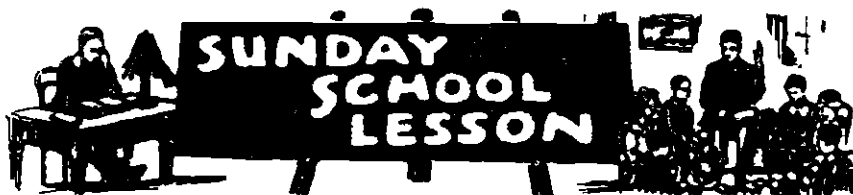
Pastor Thomas in centre of second row Mrs. Thomas at his right

in others who previously were indifferent. Another letter contains an earnest appeal to the students of our Bible School to consider the need in the various parts of Mexico, and goes on to tell of two states where there are about forty-five assemblies and groups of Christians with only two workers to care for the whole field. This appeal has brought a response from some of our students here in San Diego, who have felt a definite call to return to Mexico on the completion of their studies, to help these needy assemblies, and also to push ahead and claim fresh territory for the Master.

Another of the students who will graduate at the close of this school year has a definite call to Colombia, South America. This young man is a native of Porto Rico, West Indies, he was saved about three years ago. At that time he could not read nor write but as soon as he was converted he bought a Spanish Bible and went to prayer, telling the Lord somewhat as follows, "Lord, this is Thy Word, and I believe it is the Truth. I am not able to read it but Thou art able to teach me." Needless to say he soon learned to read, and the other day he was telling us how he delights in the Word of God, and reads as many as twenty-five chapters at one sitting. He is also a member of my Bible class in the Sunday school, where we have a rule that all who are able to read, should read the Bible every day, keeping a record of the chapters read during the week, then on Sunday notifying us, so that comparisons may

but have never had the privilege of a Bible school training. Over a hundred correspondence students are receiving instruction from this school, and are scattered abroad throughout Mexico, and the neighbouring states, and South America. Some of these workers who are taking the courses we know personally, having visited their fields of labour, and know how they appreciate the lessons, and what help they derived from them as they endeavour to pastor their flocks. Other workers who are using the correspondence course are as far away as Chile, Peru, and other republics in South America and in some cases they form a small Bible school and teach the native Christians from these lessons thus giving them the principles necessary before stepping out to new fields to teach others.

Quite recently an order came from one of the larger assemblies in Mexico for studies for about twenty students. One of our best students from the Bible school in Mexico had returned to his home assembly after a year's training, and had aroused interest in the young people, so that they too wanted to know more about the Word of God. They are starting in a small way, having two or three classes a week, but it is a step in the right direction, and as the young people get to know more of the Word, so will they be prepared to step out and help extend the Gospel to the many needy places in Mexico, and care for the groups of believers that are at present without pastors.



By Pastor P N CORRY

Sunday, June 21st, 1931.

READING: Luke xii 13-31.

TRUE LIVING

MEMORY TEXT: "Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will He clothe you, O ye of little faith?"—Luke xii 27, 28

TEACHER'S NOTES

The reading this week contains some of the sublimest speech in the English language, and it would be well to get the children to commit to memory verses 27 and 28. I always remember these verses in connection with a friend of my youth who worked in the same firm with which I was connected. He was keen to become an actor, and now and again would repeat these verses and say that Shakespeare was a grand writer, and no poet had ever written anything so fine. He received a mighty shock to read his favourite "Shakespearean" lines in my New Testament, and learnt that the poet was none other than the Lord Jesus Christ. Strange to say, after that he did not admire them so much!

In this chapter the Lord shews us how keen his observation of nature must have been. The ravens, the wild lilies of the field, the grass, and almost everything else in the nature lore of Palestine came into the teaching of the Lord Jesus. Surely this should shew to all of us who teach classes either of the old or the young that we should make good use of our eyes, and use the common everyday things around us to teach the truth of the Word of the Lord.

The lilies of the field mentioned in Scripture are generally believed to be the wild anemone that blooms in such profusion in Galilee. It is a bright scarlet flower that grows among the grass all over the hillside, and the reference by the Lord to Solomon's garments of glory which would be of crimson, shews us the perfection of the Lord's picture.

I The Folly of Selfishness (Luke xii 13-21)

To this demand the whole object of which was the obtaining of possessions, our Lord replies with the parable of the rich man. His whole ambition was to gather wealth and to provide storage for his gathered riches. His attitude to his fellowmen, his descendants and his God was one of absolute forgetfulness. Self was the centre, self the circumference of his life, and his one desire, the Lord Jesus tell us, was to lay

up treasure for himself (verse 21). The miser is not a character that the world loves, and even the children of your class will understand and share the universal disgust with which the boy or girl who will not share their games, their toys or their sweets is greeted. Such folk, no matter if they are old or young, are always planning to "pull down" that they may "build greater things for self" (verse 18), the result is discontent, and finally disappointment. Perhaps you know of children who will not let others play with their bat and ball unless they get double the innings of everyone else, and who finally walk away with the wickets to mope in misery. Or they may be older children like one I have been reading about this morning who died worth millions, but whom the papers say was "not altogether happy," in spite of his vast wealth.

Male it very clear that money is only useful when in circulation, not when hoarded up in barns, and that to be "rich toward God" is greater joy than all the wealth of the Indies. Moses esteemed the reproach of Christ, and the reward that He would give, greater riches than the treasures in Egypt, and therefore refused to be called the son of Pharaoh's daughter (Heb. x. 24-27). Paul became poor, but made many rich, had nothing, and yet possessed all (II Cor vi 10).

Compare this poor rich man, called upon to leave his stored wealth and his ambitious plans for self-indulgence, with the happiness of those who use money to win friends for eternity through the right use of wealth. The sting in the rebuke to this rich man was not only the fact that in the things of God he was poor when called upon suddenly to relinquish it all, but what would happen to the goods he had gathered. Think for a moment of the many fortunes that have been squandered by the sons or descendants of wealthy men. In the north of England they have a saying that what the grandfather gathers the grandson scatters, and from the vast number that are mentioned in the daily press, besides that great army of whom no mention is made, how bitter would the meeting be if the men who have laboured and sweated to pile up gold could meet those who made it fly! God calls such selfish people fools because their wealth, their plans, and their ambitions have all been resting on the unsubstantial foundation of self instead of placing God first (Luke xii 31, Matt vi 33). Many sorts of fools are mentioned in the Word of God—the one who denies God and makes a mock of sin (Psalm xiv 1, Prov. xiv 9), the one whose mouth is full of words even in the house of God and who offers the sacrifice of fools (Eccles v 1-8), and

the covetous idolater who professing to be wise thinks more of the things formed than of the mighty God that created it (Rom 1 20-23). But among them do not forget the man of wealth who, thinking only of self and the gathering of goods, forgets to be rich toward God.

II The Folly of Anxiety (Luke xii 22-26)

Notice in the margin of verse 22 that the reading given is, "Take no anxious thought." The Lord Jesus is not telling us to be careless, but to be free from care. True living does not consist in worrying about food and drink, clothing and stature, the one who only lives for these things is most unhappy and discontented. The normal boy and girl do not know they have a stomach or a heart, or a few other vital organs, theirs work so naturally and well that not a thought is given to them, and that is as it should be. I know that during the growing stage we are constantly measuring ourselves to see how much we have grown, but that is far from giving anxious thought to add a cubit (1 ft 9 ins) to our stature. We grow without concentrated thought being devoted to the subject, and our worries are very different from wondering if we have added an inch in six months. Life is more than meat, measurements and meals, therefore take no anxious thought, but seek first the Kingdom, and all these things shall be added.

III. The Folly of Doubt (Luke xii 27-31)

From the red anemones that make the very grass of the field look like a king-like garment—to-day they bloom, to-morrow they are used as kindling to heat the Eastern ovens—the Lord would make us learn our lesson. If God so clothe the grass, that is only for a day or so, how much more will He clothe us!

Robertson points out that the words "doubtful mind" (verse 29) come from Greek words which suggest the thought, neither being in mid-air—tossed about like a balloon. Most of us have at one time or another played with gas-filled balloons, so that we should be able to understand that the Lord does not desire us to be like the people of the world, but rather to seek first the Kingdom of God and all these things shall be added unto us.

The child of God is not tossed about by doubts, but trusts his bountiful Lord, who feeds all creation and clothes the world, as well as the people who are in it. Calmness and confidence in Him stabilises those who seek His Kingdom and His righteousness.

The secret of effective speech is a hidden assurance

Our gifts are acceptable to Jehovah according to the state of our hearts. If the state of our heart is right the gift will be according as God has prospered

The severest critics are usually those who cannot do as well themselves

The Waiting Bride

Mrs R. M. Stephens, who has lived in Palestine, and is familiar with its customs, describes with helpful details the Eastern marriages.

She speaks of the matrimonial agent, whose duty it is to select a bride for the bridegroom, who was unknown to her except as he was revealed through this agency. We see how beautifully it sets forth the Holy Spirit in His work of calling out a Bride for Christ, and how faithful He is in revealing Christ to us, so that one is captivated by the beauty of His Person and character, until we, too, consent to "go with this man" (Gen xxiv. 58).

There is further preparation after gaining the consent of the maiden, but at last the hour for the marriage draws near, the bride is attired and is waiting the coming of the bridegroom. The day of his coming is known, but the hour is kept secret, so that she must be in constant readiness from morn till the moment of his appearing.

How perfect a picture of our waiting-time in spiritual things!

We note that it is the custom of the bridegroom to approach the bride's home by the most circuitous

route, and that he is accompanied by bands of musicians, so that they are heard from some distance. As the bride in waiting hears the first sound of the drum beat she arises to her feet and a veil is thrown over her person. But, perhaps after all he is not at the door, for the sound dies away (as he turns some unexpected corner into a more distant street), and she is sometimes kept standing in readiness for an hour, when the sound reaches her again, and her heart beats loudly, only to find that again the music ceases, and silence surrounds her.

But the moment comes, after weary waiting, when he does arrive, and she is taken to his home.

How blessedly this sets forth the hour in which we are living! The Spirit for the past few years has been sounding forth in sweetest strains, "The Lord is at hand," and as the days have passed into years, until hope was growing dim, He has again sung out, "The Lord is coming soon—sooner than you think," and our faith and hope have been quickened into intense expectancy. Everywhere the Spirit witnesses, "He is near," and soon it will be, "He has come"—Sel

"Comes" of the Bible

YOU will find it in the fortieth Psalm and the seventh verse "Then said I, Lo, I come." Surely no more exquisite poetry has ever been written than the Gospel story of the Babe born in Bethlehem. Read it again and again—

THE GRAND "COME"

Read it in the quiet of your chamber when none but God is near. The shepherds under the starlit sky watching their flocks. The heavens filled with a multitude of the heavenly host, ringing with the music of a heavenly song, the magi drawing near with gifts and then their adoration, all bowing before the majesty of the Christ child. What perfection, what charm in that sweet story of old. Let it speak to you. Let it thrill your whole being. And as you follow this Jesus from the cradle to the great beyond, make the sky ring with praise.

Joy to the world, the Lord is come,
Let earth receive her King
Let every heart prepare Him room,
And heaven and nature sing

THE GRACIOUS "COME"

You will find it in the first chapter of Isaiah and the eighteenth verse "Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." Our sins are scarlet, red like crimson. Now the question is how are you going to be just with God? You can't plead innocence. We have all sinned and come short of the glory of God. You can't plead ignorance. The Bible is full of advice. Even the newspapers tell us daily, "The soul that sinneth, it shall die." You can't say you could not help it. When we go wrong we choose

to go wrong. What shall we say? Nothing! Just enter the silent plea, "Guilty," and no loopholes.

THE TENDER "COME"

You will find it in the eleventh chapter of Matthew, the twenty-eighth verse "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." When men unlock their hearts their deepest need is rest. A man's face may flush with pride, a woman's eyes may shine with joy, but if they speak truth with you, they also need rest. Your friend when he tells you his deepest need, also wants rest. You cannot rest in the midst of obscurity. You cannot rest in poverty. You cannot rest in riches. All the world over as men open up their hearts, they cry, "Ah! I need rest—rest from toil, rest from fear, rest from strain, rest from life's fitful fever, rest from sin." "I will give you rest," says Jesus.

THE ECHOING "COME"

You will find it at the end of the twenty-second chapter of Revelation, the twentieth verse "Even so, come, Lord Jesus." God said, "Come now," and man echoes back to God, "Come, Lord Jesus." John on the Isle of Patmos had a vision of Jesus coming in trailing clouds of glory—the culmination of the Divine will—the final victory of God, the last rout and utter doom of all His enemies. But desperation does not sting John to frenzy. He does not cry in agonising defeat, "Alas, who shall live!" He stands there enraptured through and through with the glory of the coming victory, and cries, "Even so, come, Lord Jesus." Why? Oh, because he loved his Lord's appearing! That victory was his own. How do you face that vision? Can you say, "Even so, come, Lord Jesus?"—C M R

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