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SUBSCRIPTION PRICE 10/- PER ANNUM, POST FREE.

The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XII., No. 32

AUGUST 7, 1931

Twopence

SAVIOUR

"I am come that they might have life."

John X. 10.

HEALER



Photo by]

FILEY BRIG, YORKSHIRE

[E. C. W. Boulton

COMING KING

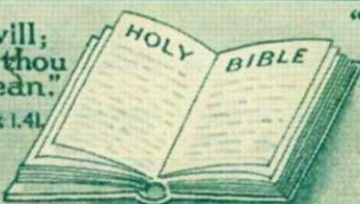
"I will come again."

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.

August 7, 1931

No. 32

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Principal George Jeffreys and Revival Party

commence their Revival & Healing Campaign in
the **BIG TENT, SMITHFIELD FAIR GROUND**
(near Market, beside Victoria Station)

SHEFFIELD

ON SUNDAY, AUGUST 9th

Sundays 3 and 6.30.

Every week-night (except Fridays) 7.30.

Wednesday and Thursday afternoons 3.30.

ELIM TABERNACLE, WORTHING

Principal George Jeffreys will open the new
Elim Tabernacle at Worthing this month.

Revival & Healing Campaigns.

BLACKPOOL

Now proceeding, conducted by

Evangelist P. H. Hulbert and the Revival Party
IN THE TENT, WATERLOO ROAD

(near station and circus)

Week-nights at 7.30 (except Fridays), Wednesday afternoons at 3.
Sundays at 3 and 6.30.

NEWPORT, ISLE OF WIGHT

Now proceeding.

REVIVAL & HEALING CAMPAIGN

conducted by

PASTOR A. LONGLEY

Book Saturday, September 12th, for the Great Foursquare Rally at the

CRYSTAL PALACE, London

conducted by

Principal GEORGE JEFFREYS

who has pioneered the Pentecostal message in the largest and most historic auditoriums in the British Isles,

TWO GREAT MEETINGS, 3 p.m. and 6.30 p.m.

1. The Word of God ministered.
2. Testimonies of Healing will be given.
3. The Sick will be prayed for.
4. Delightful Fellowship, Praise and Worship. Special Singing by Crusader Choir $\frac{1}{2}$ -hour before each service.

Every possible accommodation provided. Refreshments. Car Parks. Cloak Rooms.
Ticket of admission will allow you to spend the whole day in the beautiful grounds.

ADMISSION.—Special tickets of admission can be obtained at all the Elim Centres at 1/- each; children half price. All tickets should be procured in advance as none can be sold at the gates on 12th September. Those who do not secure their tickets in advance will only be admitted on payment of 1/6 at the gates. Friends unable to secure special tickets at Elim Centres may obtain same from the Rally Secretary, 20, Clarence Road, Clapham Park, London, S.W.4. Stamped, addressed envelope must be enclosed.

CRUSADER CHOIR.—All Elim Crusaders are invited to join the great Elim Choir. An announcement will be made in every Crusader branch as to how Crusaders may obtain tickets which will admit them at the reduced price of 6d.

LONDONERS.—Cheap fares by rail and easy access by bus and tram (see back of admission tickets).

DAY VISITORS TO LONDON.—Where eight or more travel together from one station, returning the same day, return tickets may be obtained at a single fare for the double journey.

OTHER VISITORS.—Those coming from a distance who intend prolonging their stay in London should write for accommodation to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The movement consists of Elim Revival and Healing Campaigns, Elm Foursquare Gospel Churches and Ministers, Elm Bible College, Elm Publications and Supplies, Elm Bible College Cor-



respondence School, Elm Crusader Movement, Elm Foursquare Cadets, Elm Foursquare Foreign Missions, and the Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in sobriety, faithfulness, urgency and old-time power.

Vol. XII., No. 32

AUGUST 7, 1931

Fridays, Twopence

The Irish Convention

By Pastor JOSEPH SMITH

Bangor, the beautiful seaside resort in Ulster, was on July 13th once more the Mecca of Elm Foursquare Gospellers in Ireland for their Annual Convention. Pastor Joseph Smith, the Divisional Superintendent, convened, and ministered the Word, assisted by Pastors Byatt, Channon, Slemming, Barrie, and Rudkin. People arrived from various centres in Ulster, many who had become Foursquare during Principal George Jeffreys' recent campaign being present for the first time on such an occasion.—ED

THE attraction exerted by an Elm Foursquare Gospel Convention in North Ireland was again evidenced at Bangor on Monday, July 13th.

Arranged as usual to coincide with the great Ulster festival, it was held to the accompaniment of universal music, for bands of pipes, fifes, drums, accordian bands, brass bands, and thousands upon thousands of men marched in array through the principal streets, decked with the familiar regalia of the Orange Order. Banners and flags were borne aloft, scores of them, bearing pictures of familiar Bible scenes, or incidents of religious history, or some well-known figure in the political or religious world. What a lively picture Belfast did present, and also many other towns in the province, with arches spanning the streets and flags flying from many windows. We were glad to see that scores of banners and arches bore facsimiles of the Word of God.

But Elm Foursquare Gospellers manifested their love for the Word of God in another way, for they turned aside from all the outward demonstration, and just sat down and enjoyed hearing it expounded. They also loved their religious liberty so much more than those on the outside as to find a delight in uniting together for the whole day, and just making the place re-echo with their glad shouts of "Hallelujah" and "Praise the Lord."

Yes, it was one great day spent in the presence

of the King. Not in memory of a dead king, but in the presence of a living and victorious King, who fought and died and rose again, and lives to fight and to reign.

There were Elm Alliance ministers present from all over Ulster, beside other visiting preachers, but only six had an opportunity of ministering the Word, as the Convention was announced for the one day. The Lord richly blessed the ministry of every speaker, and glad hallelujahs and praises frequently interspersed the remarks. The singing was marvellous, a beautiful spirit of liberty and joy filled the meeting from the very commencement, so much so that the general comment declared it to have been one of the best Conventions we have ever had.

The large hall was so packed that we had to bring in extra seats to accommodate the people. In the afternoon service the sick were prayed for and anointed with oil according to James v 14, and the Lord graciously manifested His healing power. In the evening service the power of God literally swept the place, and the supernatural gifts of the Holy Ghost were in evidence in scriptural order, to the

edification and blessing of everyone. And as in the days of Solomon when he spread a feast for all Israel, the people then went to their homes joyful and glad of heart for all the goodness that the Lord had done for them.

The CRYSTAL PALACE
DEMONSTRATION
SEPTEMBER 12. PLAN TO COME

Elim Foursquare Enthusiasm

Principal George Jeffreys at Stone-Laying Service in Ulster

By Pastor JOSEPH SMITH (*Irish Divisional Superintendent*)

JULY 14th, the day following the great Orange celebration and our Bangor Convention, witnessed a great public gathering at the Elim Tabernacle, Ravenhill Road, Belfast, when the foundation stone of the extension of the Tabernacle was laid.

It was one glorious time of rejoicing and praise, as the Principal very vividly brought to our remembrance the day when the foundation of this old earth of ours was laid, "when the morning stars sang together, and all the sons of God shouted for joy." Yes, and there were here and now in our midst many sons of God shouting for very joy as well. The Principal also reminded us of the time when the foundations of the Temple were laid, and did not the scene before our eyes remind us of that further occasion at Jerusalem when some of the fathers of the people who had seen the first house, wept for joy when the foundations of the repaired temple were laid as in Ezra iii 12. And here around in the great concourse were many, both young and old, who had seen the foundations of the Elim Tabernacle being laid, and were now present to witness this extension being added, and the building completed. Yes, their hearts were knit so to the work that some of them wept for very joy and others shouted aloud.

It was certainly a wonderful time, the Spirit of the Lord pervaded the place, and the Word went forth in the power of God. There were crowds everywhere with joyful happy faces. As the architect of the building remarked to me, "There was the same light in every eye."

Truly the shout of a king was among us, especially heard when the Principal, holding up a beautiful silver trowel presented to him by the architect, explained that silver stood for redemption.

Ministers of the Elim Foursquare Alliance from all over Ulster were present, everyone of them being keenly interested in this building, which was to be a centre not only for the city of Belfast, but for the whole of Ulster, and, last but not least, faithful brethren in the Free State.

The design of the building has been chosen as a standing testimony to the great cardinal truths of the Foursquare Gospel—Jesus Christ the Saviour, Healer, Baptiser, and King. Four massive columns adorning the front of the building with the words which they are chosen to represent inscribed in bronze above each. Even at night, at least while the meetings are going on, we have decided that the testimony thus borne shall not be a dark one, special flood-lighting having been arranged for each pillar. Thus, both outside and inside, the grand and glorious testimony will be upheld that Jesus Christ is not only the Saviour, but our wonderful Healer, and the One Who baptises with the Holy Ghost today, and is coming again to reign as King of kings and Lord of lords.

The following accounts appeared in the press
Belfast News Letter, Tuesday, July 14th

FOURSQUARE GOSPEL Extension of Elim Tabernacle, Belfast

The Foursquare Gospel Alliance movement is rapidly gaining ground in Belfast and Northern Ireland, as is indicated by the extensions which are in the course of being made at the Elim Tabernacle, Ravenhill Road, Belfast. Already capable of seating about 1,500 people, the Tabernacle is to be given a further 21 feet in length, and yesterday evening Principal Jeffreys, of London, the founder and leader of the cause in Great Britain and Ireland, laid the foundation stone of this extension.

There was a large attendance of adherents both from the city and the country, and the stone-laying ceremony was accompanied by an open-air service at which Principal Jeffreys gave an address.

The new frontage to the building, which is being erected to the plans of Mr John MacGeagh, A R I B A, will be so erected as to convey an impression of the religious significance of the Foursquare Gospel. The front is to be carried out in white stucco, and there will be four pilasters with carved capitals. Above each of these pilasters and on the entablature will be inscribed in bronze letters the words, Saviour, Healer, Baptiser, and King. The entablature will be covered with Italian tiles. There will be two doors of hard wood finished in black cellulose, with metal grills in front of plate glass. Over the doorways will be square light fittings. A flood-lighting arrangement will be provided for each pilaster.

In his address, Principal Jeffreys said that the world was at present experiencing a great revival which was sweeping thousands of people to Christ by signs and wonders, and confirming the Gospel message. While to-day many were bemoaning the fact that there were so many empty pews in the churches, the Foursquare Gospel Alliance could not find ample accommodation to house its converts.

The Northern Whig, Wednesday, July 15th,

ENTHUSIASM AT STONE-LAYING Principal Jeffreys at Ravenhill

A vast congregation gathered around the Elim Tabernacle in Ravenhill Road, Belfast, last evening when Principal George Jeffreys, founder and leader of the Elim Foursquare Gospel Alliance, laid a foundation stone for the new front extension.

Hundreds of people bore testimony by the uplifted hand that they had been miraculously healed at the Principal's revival services. There were several ministers of the Elim Foursquare Gospel Alliance on the platform from different parts of Ulster. Rev Joseph Smith, minister, opened the service with prayer, after which the architect, Mr John MacGeagh, A R I B A presented Principal Jeffreys with an inscribed silver trowel.

The beautiful new front, according to design, will have four massive pillars specially flood-lighted to represent the four cardinal truths held by the movement, viz., Saviour, Healer, Baptiser, King.

The Rapture

One moment, 'tis dark, the next, it is day
One moment, we're here, the next, caught away.
One moment, we're sad, the next, without fears,
One moment, oppressed, the next, He appears

One moment, we work, the next, it is rest.
One moment, we're poor, the next, heaven's best.
One moment, rejected, the next, the Lord's own.
One moment, no friends, the next, on a throne.

Meditations for Quiet Moments.

The Son's Delight

By Pastor E. C. W. BOULTON

My meat is to do the will of Him that sent Me, and to finish His work—John iv 34.

HERE we have the central source of the inspiration of the life of the Lord Jesus Christ, the underlying motive of all His ministry. The key-note of the music of that wondrous life is found in those revealing words spoken amid the travail of Gethsemane—"Nevertheless, not My will, but Thine be done."

Because Christ so completely gave Himself up to become the prisoner of

THE WILL OF THE FATHER,

His life was large with spiritual content, He lived and moved in the environment of eternity, His inner spirit life was not confinable in the narrow orbit of the earthly. He was constantly removing life's emphasis from the natural to the spiritual—from the temporal to the eternal—from the earthly to the heavenly. His Kingdom was spiritual, His weapons were spiritual, His methods were spiritual. He directed the aspiration and ambition of His disciples toward an heavenly goal. All who came under His influence gravitated towards the same centre as Himself. He drew them upward, heavenward, throneward.

From these words of the Master we gather that He was possessed of a holy absorption—captivated and conquered by a supreme force which moved Him onwards to the fulfilment of all the Divine plan and purpose. He was not to be switched off from the main line of the Father's will by the calls or cares of the flesh. "Wist ye not that I must be about My Father's business?" are words that reveal the constraining impulse of His life. Higher and stronger than the claims of kindred was the call of His God-given ministry. Upon this vital constraint everything hinged and hung.

May we not learn from this magnificent utterance of our Lord that the will of God is always possible. So many place an exaggerated emphasis upon the frailty of the flesh, the helplessness of the human. And this is advanced as an excuse for laying down the will of God when it involves a cross. But if the words of Jesus Christ mean anything, surely they mean that not only is

THE DIVINE WILL POSSIBLE,

but that in the measure it is accepted or rejected, life is more or less strengthened or weakened thereby. To miss the will of God means an attenuated, emasculated Christian life.

Thy precious will, O conqu'ring Saviour,
Doth now embrace and compass me
All discords hushed, my peace a river,
My soul, a prisoned bird set free.

The circumstances surrounding this word of the Lord are not without their spiritual significance. Christ had just been engaged in the conquest of a soul—the wayside well had been suddenly trans-

formed into a penitent's form—and now comes the diverting appeal of His disciples—prompted doubtless by desire for the Master's well-being. Are there not often at hand those insistent counter-calls that seek to annul the holy passion for the highest and best? Those clamant, competitive influences that vie with the soul's truest and deepest consecration—those subtle, insinuating voices that penetrate right to the precincts of the sanctuary, and at times find their way to our consciousness at the very moment when we stand at the altar of sacrifice, ready to plunge the knife into that which threatens to stand between our soul and God? Those solicitous whispers of the flesh that bid us stay our hand, and choose some less thorn-strewn path.

The appeal more often than not is along

THE LINE OF THE LAWFUL.

Save yourself to-day in preparation for to-morrow, husband your strength—economise in the expenditure of your time, your vitality. The suave voice of the natural says, "Extravagance now will mean exhaustion later, take things easily, go more slowly, spare yourself!" We do well to remember that no loss can result from diligent and devoted application of all the powers of the being to the execution of the Divine will.

And does not the doing of the Divine will include the incarnation of God's thought—the translation of that thought into terms of everyday living. So that we might render the text that heads this article thus, "My meat is to be all that the Father hath planned, to lay bare to the world the heart and mind of the eternal God, to make known His infinite power, to declare His ineffable glory." To what a high level this lifts all Christian life, what a grand conception it gives of all service for Christ, where there can be nothing that is not sacred, since all is dedicated to this splendid end.

To His disciples our Lord said, "Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother", thus teaching that whilst obedience may not determine relationship to Christ, yet the latter is revealed thereby. It is the same truth expressed in other words which we find in the tenth chapter of John's Gospel, where Christ said, "My sheep hear My voice, and I know them, and they follow Me." More often than not, action and attitude disclose character.

The will of God, great and glorious as it is, may often find its truest

EXPRESSION IN OUR LIVES,

in the humblest form of service—such as on the surface may seem insignificant. To spend so much time in quest of one soul, and that soul, to boot, a Samaritan woman of unchaste character, when crowds were needing the light, appeared almost a wastage

of precious energies. And yet, bear in mind, the saving of that one soul represented the will of God. It was part of the plan which the God-Man came to execute. Too often we focus upon statistics, we tabulate results, and we make our misleading calculations and comparisons, forgetting that sometimes the capture of a solitary soul may open the door to a mighty ingathering. How many times in the history of religious awakenings this has happened. The stream of revival that was destined to flood multitudes of barren lives, had its source in the surrender of one soul. The decision of young Spurgeon for Christ was a step fraught with tremendous consequences for thousands of souls who were to be won for God through his wonderful ministry. Sychar opened its heart to Christ through the medium of this woman's witness. And so we see that sometimes gigantic things may hinge on the devoted doing of that which seems relatively tiny and trivial. Because it involves the Divine will, to the earnest, obedient soul, nothing must be missed—small as it appears, yet its importance lies in the fact that it is a link in the chain of

GOD'S ETERNAL PURPOSE

It is noteworthy that the Master employed words that indicate the Gospel in an active mood. His life-stimulus and sustenance were found, not in talking about the Divine will, not in thinking of it, nor in writing about it, nor even in singing of it, but in the *doing* thereof lay the Divine dynamic. A robust Christian life is never built upon emotions and feelings, it is in the realm of the will that the issues of life are decided. When the human will is anchored to and blended with the Divine will, then the whole life is redeemed from indefiniteness and vacillation. Think of the tremendous driving force developed when this union of the two wills take place. It generates an almost irresistible power that makes Christian life victorious and virtuous, enabling the believer to prove the verity of the apostle's words

"God . . . that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us"

How true and beautifully expressed are the thoughts of one in this connection who writes "The will of God is as the force of

A RUSHING RIVER;

to sail with it is strength, to strive against it, weakness. To do His work . . . that is not what He requires of us, His will is our duty. What is the work we do? To give a morsel of bread to a starving child? One word of His, and thousands can be fed with a few barley loaves and two small fishes. To nurse a sick fellow-creature? He does but speak, and the dead are raised to life. God does not want our work, but He does want our will. When we give it, we give all. When we withhold it, we give nothing."

Strive not so much to do, but learn to be,
That God Himself may do His will through thee
Better it is for thee to please Him so,
Than by such ceaseless running to and fro
On errands which thine own blind heart hath planned,
Better to lay in His thy restless hand,
And let Him choose thy task, or keep it there
Inactive if He will to do or bear,
His choice is best, I know in His great plan
That God can find a part for every man

Casting all your care upon Him, for He careth for you—1. Peter v 7

Have you one anxious thought you do not bring to Jesus? Have you one care you deem too light, too small to lay before Him? It is then too small to give you one moment's concern. Either cast your care upon Him that careth for you or cast it away from you altogether. If it be unfit for His sympathy, it is unworthy of you.

Healed of Neuritis and Depression at Principal George Jeffreys' Revival and Healing Campaign at Birmingham



MRS. A. E. SMITH

"FOR eighteen years I suffered from acute neuritis, often lying awake all night with the pain. A specialist told me I should have it all my life. During the meetings at the Ebenezer Church, Steelhouse Lane, I went out for Divine healing. When Principal George Jeffreys laid his hands on me I felt the power of God and knew I was healed. Thank God I have not felt anything of it since. I praise God for what He has done for me"—A. E. Smith

Concise Comments & Interesting Items

Recapturing Sport for Christ was the startling theme of Dr. Ryder-Smith, Principal of Richmond College, Surrey, in his presidential address to the Wesleyan Methodist Conference at Birmingham. He said:

There are a great many good things in the world that sin has captured. Sin has so yoked itself with them that it is almost impossible to say where the good thing ends and sin begins.

"There is an example in the modern spread of gambling. That sin is associating itself with one good thing after another.

"With some good things—for instance, horse-racing, for a horse's speed is a good thing—its connection is so old and close that the Christian lets the good thing alone. He practises, that is an abstinence even from that which is good.

"But this is only a temporary policy. When once the Church is strong enough, it will attack sin in that stronghold, and win that sport for Christ. As gambling seeks to lay hold of this or that good thing that it has hitherto let alone, the Church will resolutely oppose it.

"The chief difficulty of the Church to-day, as it seeks to win the world, is that men do not take sin seriously enough."

On the surface this idea may seem attractive. Certainly we as Christians do not rule out homely recreation. But we cannot imagine horse-racing ever coming within the scope of the Church's activity. The closer we get to the Lord Jesus the less we desire organised sport, and the more we are eager for the activities of worship and redemptive service.

Marathon preaching does not appeal to us. Recently in America a minister preached what is claimed to be the longest sermon ever preached. It lasted forty-eight hours. The congregation was never less than 60 in number, and at the end was about 600. The minister was hoarse and exhausted at the conclusion. The general theme was, "What is wrong with the Church?" We would say that this form of preaching is an indication of something wrong

with the Church. We hope no one will attempt to beat this record. Let the world have her marathons if she desires, but keep these things out of the house of God. We wonder whether anyone was converted through this forty-eight hour effort!

Mr. Kensit's visit to Spain was referred to a little while ago. He has given an account of that visit under the title, "New Day for Spain." This extract gives a good insight into the new condition of things in Spain to-day.

"The next day found us holding a Gospel meeting at ten in the morning at a mission station at Tomelloso. The service was called at a few hours' notice, but was crowded, and afterward we sang Gospel hymns and choruses in the street outside. Under the Dictatorship Protestants have been prosecuted for singing hymns in their own houses. No wonder praise now ascended from a deeper place than the throats of those who gathered. There was great keenness in the air, because the authorities had granted the Bull Ring in the town for a Gospel service on the following Sunday. The evangelical work here is under the care of a former priest and his devoted wife, who also was not long since an ardent Roman Catholic. She gave us the scapular she once wore, and told us she had really believed it would save her from purgatory, but now she was trusting in Christ and His salvation."

The Rev. A. M. Mills in "The Friend of Russia," has been writing about "The Disease of the Church." In it he quotes from D. L. Moody. We say a hearty Amen to his utterance.

"Dwight L. Moody, than whom, probably, no man living is better acquainted with the spiritual condition of the English-speaking world, writes: 'Ninetenths, at least, of the church members never think of speaking for Christ. If they see a man, perhaps a near relative just going right down to ruin, going rapidly, they never think of speaking to him about his sinful course, and of seeking to win him to Christ. Now certainly there must be something

wrong. And yet when you talk with them, you find they have faith, and you cannot say they are not children of God, but they have not the power, they have not the liberty, they have not the love that real disciples of Christ should have. A great many people are thinking that we need new measures, that we need new churches, that we need new organs, new choirs, and all these new things. That is not what the Church of God needs to-day. It is the old power that the apostles had, that is what we want, and if we have that in our churches there will be new life. Then we will have new ministers—the same old ministers renewed with power, filled with the Spirit.' 'Oh, that God may anoint His people! Not the ministry only, but every disciple. Do not suppose that pastors are the only labourers needing it. There is not a mother but needs it in her house to regulate her family just as much as the minister needs it in the pulpit, or the Sunday school teacher in his Sunday school. We all need it together, and let us not rest day nor night until we possess it. If that is the uppermost thought in our hearts, God will give it to us, if we just hunger and thirst for it, and say, God helping me, I will not rest until endowed with power from on high.'"

Dinsdale T. Young preaches to one of the largest regular congregations in the land. It is good to read what he has to say about the Bible: "Our fathers read the Book when the blinds were drawn in the house, and they read it through tears. The tears hindered the physical vision, but they vivified the visions of the soul. Our fathers took that Book as their help when trade was bad, and the battle of bread waxed hot, and all around them was a dark discouraging wilderness. But they heard the Bible say concerning itself what it represents God as saying, 'Have I been a wilderness unto you?' and they said, 'No, it has been a fruitful garden and well watered, it has been everything we needed.' Surely it is too late in the day for us to whittle down the infallible authority of this blessed Book."

Earth's Dislocated Orbit

By G. D. WATSON

The writer of this article here sets forth a novel theory regarding the present position of the earth. It makes interesting reading, and may possibly be a clue to the reason for so many strange happenings in this world of ours.—Ed.

EVERYBODY that is well instructed knows that this earth is out of joint. It is not only out of joint morally with God and His government, but also out of joint physically and in all material relationships. It is evident both from Scripture and from science that at the time of Noah's Flood this

earth was thrust out of poise with the sun to such a degree that all the natural relations of earth were at that time deranged and put into an abnormal condition.

Of these the Bible supplies a sufficient explanation. Before the Flood there was no rain, but the Word

tells us that the earth was moistened by heavy dews, hence there was no rainbow before the Flood, and no fermentation producing alcohol, and no eating of meat either by men or animals. Hence no earthquakes or thunder-storms, or severe killing winters in the north, or burning scorching summers in the south, or cyclones, or volcanoes. Noah had been drinking grape-juice 600 years without any intoxication, because before the Flood there was no actinic ray in the sunshine which produces fermentation.

At the Flood all the laws of nature were changed, and men required meat to eat, and the earth was thrown out of balance so that its new axial poise

September 12 at the C.P.

Pray for the Meetings

Tell others about them

altered the seasons, and accounts for all the cyclones, extreme winters, and burning summers which in many latitudes afflict mankind.

Now if you will look into Scripture you will find a great many promises that at the second coming of Christ in the time of the Great Tribulation God will thrust the earth back again into its original position, and so eliminate all these curses from our earthly system, restoring the earth to its primitive normal condition. In Isaiah 40: 19 the prophet speaks of the

COMING JUDGMENT

day when the earth shall be terribly shaken, and men will run into the clefts of the rocks to hide themselves from the glory of God's majesty. This terrible shaking of the earth refers to this restoration of the earth's axial poise of which we have been speaking.

In Isaiah 41: 4, the prophet speaks again of the second coming of Jesus, and says at that time "He shall smite the earth with the rod of His mouth." This smiting of the earth will be the great blow that will put the earth back again in perfect harmony with the solar system.

In Isaiah 24: 18-23 there is another description of the earth being thrust back again into its right position. The verses describe the awful punishment that will be given the living sinners on the earth in connection with the resetting of the earth in its poise. We read in these verses that the windows from on high shall be opened, and the foundations of the earth be shaken, and the earth will be utterly broken down, and be moved exceedingly, and that the earth shall

REEL TO AND FRO

like a drunkard, and be moved like a cottage, and that the moon shall be confounded and the sun ashamed, when the Lord comes to reign in Mount Zion and in Jerusalem. For centuries the commentators have thought this Scripture to be only a meta-

phor, but this prophecy has never yet had a metaphorical fulfilment. Every word in these verses will come to pass literally. Hence when God smites the earth it will in reality reel and stagger like a drunkard when it is placed back into its perfect relations.

All these prophecies in Isaiah are confirmed by a passage in Rev. xvi: 18-21, where John is describing the Great Tribulation judgment. He tells us that there is to come a great earthquake such as has not been since men were on the earth, the cities and nations will fall, the islands will be shaken out of their places, and the mountains be levelled down so that they will not be found. These words correspond exactly with the various other prophecies concerning the smiting of the earth, and making it to reel and stagger at the time of the Judgment period, and then the earth will be properly

ADJUSTED ONCE MORE

and thus eliminate the terrible curses which afflicted it since the time of the Flood.

I know a young man who when he was a boy fell from a tree and broke his arm, which was so poorly set by an incompetent doctor that the boy had a crooked arm. Some years later he broke his arm again in the same place and a skilful surgeon set it rightly, so that he has since had a straight arm.

At the time of the Flood the earth was broken out of its normal condition, and has been crooked with all the rest of the universe ever since, but in the Great Tribulation God will break it again, and then reset the broken relationship. From that time onward, thank God, the earth will be straight with the sun and according to God's original plan, the curses will be removed, and all things will go on beautifully and harmoniously as at the beginning.

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 Park SW 4.

CHRISTIAN EVIDENCE CHARADE Below are three stanzas of poetry. The fourth line in each stanza refers to a wonderful modern invention (each different), two of which are in most of our homes, and the third in many places of amusement.

Write down the names of all three. Also say of which verse in Revelation xx: 11-15 the poetry would remind you.

Men used to say, Can God hear prayer?
Him hear we not, can He yet hear?
He's in high heaven we on earth drear "--
Yet man himself now lists through air!
"Can God write down my soul's deep blight,
My angry look or crime with oath,
Sin eloquent?"--thus man cries wroth,
Yet hims' past deeds in speaking light!
"Can God record, men long have said
"The myriad streams of human speech,
The sin and hate they widely preach?"--
Yet man himself now hears the dead!

Solutions should arrive first post Monday, August 10th

SOLUTION TO SYLLABLES PROBLEM, JULY 24th.

Answer: (1) Eighteen, (2) Three, (3) One, (4) Eight

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, August 9th. Mark iv 13-29

"He that hath, to him shall be given" (verse 24)

We must reach certain heights before we can step to higher ones. We must receive certain gifts before we can receive other gifts. For example, we must be saved before we can receive the Baptism in the Holy Ghost. We must be able to teach a Sunday school class before we can preach from a pulpit. We must be faithful with the little money we have, before God will give us more money. We must learn to pray before we can learn to praise. We must let the Word of God mould our lives before we shall be called to preach the Word of God for the moulding of other lives. We must learn to be humble with a small measure of prosperity, before God can entrust us with a large measure. Success leads to success. Blessing leads to blessing. Victory leads to victory. The baptism in the River Jordan leads to the transfiguration on Mount Hermon.

Monday, August 10th. Mark iv 30-41

"When they were alone" (verse 34)

The Lord Jesus loved to be alone with His inner group of disciples. They were being trained for special service. They would understand explanations that the crowd could not. It was good to see the Lord working in the midst of the multitudes, it was wonderful to hear those mystical parables, yet something more was needed. The miracles and parables needed to be understood in their right setting. Misunderstanding was so easily possible. Therefore the Lord eagerly sought at times to have these private instruction classes with His own. We all need to be alone with Him. The crowds at great meetings are wonderful sources of inspiration but it is essential that we do not neglect the quiet hour. Only those who know what it is to be alone with Jesus can safely move in the busy places for Him.

Tuesday, August 11th. Mark v 1-20

"Go home to thy friends and tell them" (verse 19)

It is not difficult to give a testimony if we have had a great experience. Testimonies will die on our lips if our experiences have not been great. But if we have had a truly miraculous experience then we can give a truly powerful testimony. We therefore should seek experiences. But if we value experiences we must not shrink from the values of testing and sorrow. It was after the Lord's death that His resurrection took place. We must not rigidly choose our experiences. The Lord knows those things that are best for us. Let us ask Him to give us those experiences which

Meditations by PERCY G PARKER

will work in us the highest character. He will see to it that at intervals in our life our experiences are so vivid that we shall be able to go to our friends and tell them what the Lord has done for us.

Wednesday, August 12th. Mark v 21-34

"I pray Thee, come and lay Thy hands on her that she may be healed" (verse 23)

Sickness is painful to ourselves. But how much more so when we have to watch those which we dearly love suffering weakness and pain! Our first thought is a readiness to do anything to relieve them. We would pay anything, do anything, if only they might be raised up. If we knew that a thousand miles away there was one who could bring undoubted healing, we would sacrifice all we have to get that one. But the Lord is always near. He requires no sacrifice—except the sacrifice of our whole lives to Him. His invisible hands can still be outstretched. He is with us in the midst of the darkest night, and in the midst of the brightest day. Sickness may arise at any moment. It is under His control. But if in the time of crisis we are to know Him as our Healer we must acknowledge Him at all times as our all in all.

Thursday, August 13th. Mark v 35-43

"Be not afraid, only believe" (verse 36)

These words apply to all occasions in our lives. Be not afraid, only believe. Is the reader of these lines afraid? Perhaps you would hardly allow that you are, and yet deep down in your life there is a hidden fear. At times you forget it, but at other times it is suddenly waved before you like a red flag of danger. Money matters give many hours of painful testing. But our worst fears are usually brought about by more elusive matters than money. The spirit can be overclouded by a vague fear of some great impending calamity. But the words of the Lord come to us with strengthening freshness, "Be not afraid, only believe." "Be afraid, disbelieve!" says the Devil. "No, no," says our Lord, "be not afraid, only believe."

Friday, August 14th. Mark vi 1-13

"They cast out many devils, and anointed with oil many that were sick, and healed them" (verse 13)

Here is twofold healing—the healing of the physically sick, and the healing of the spiritually possessed. This verse is further interesting because it shows that even before Pentecost the anointing of the sick with oil was practised. But notice that the message of repentance

came first. God stretches out hands of blessing to the repentant—but repentance is the condition. Where there is no repentance there remains a barrier which even Calvary does not destroy. Calvary rightly understood moves men and women to deep repentance, but it does not take the place of repentance. Turn from sin, turn to God. Die to self, live for Christ. Then we put ourselves in the place where rivers of blessing flow into our dry and thirsty hearts.

Saturday, August 15th. Mark vi 14-29

"Yet for his oath's sake" (verse 26)

If we have made a promise, and discover it is contrary to the will of God, we should ask forgiveness from God for making the promise and then break it, making clear to those concerned that we felt the promise made was one that could not be conscientiously fulfilled. We should be very slow to make promises. If we once make them, we should be extremely slow to break one. The only justification for a broken promise is the discovery that we have promised in evil thing. Never perform an evil thing just to keep a promise. We all need to keep so close to the Lord that our yea is yea and our nay, nay. By all means let us keep our promises to the very letter, unless we have made an evil promise as Herod did.

A light that shineth in a dark place

—II Peter i 19

Lord of my life, shouldst Thou indwell

This human frame of mine,
As in the night a light doth glow,
Thy life through mine would shine

The wondrous rays would penetrate

The darkness of the mind,
Illuminate the evil heart,
Deceived by sins that blind

The glow would soften and subdue,

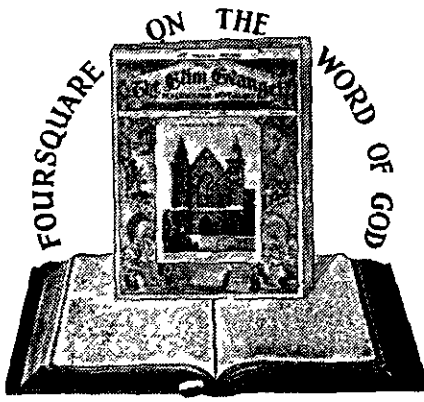
The warmth would love inspire,
And love would sweeten, and uplift
To heav'n each pure desire

My instant prayer be always this

"Dear Lord—it is Thy will—
May Thy dear Spirit, as with fire,
My very being fill"

—E M FRANCIS

*Let us see that, at all costs,
God's love letter to the world,
which He has intrusted to us, we
do not leave undelivered*



EDITORIAL

Adjusting Contradictions.

A BIBLE student recently sent us an illustration concerning the apparent contradictions in the references to the Second Coming of our Lord which will be helpful to many, and so we pass it on

"Dr Schofield told, in my hearing, of his waiting on Rugby station platform, where he enquired of a porter when the Scottish express was due. An hour was named, and as Dr Schofield had plenty of time, he crossed to the other side of the rails, where he could obtain refreshment. Soon after he saw an official with gold lace pass, and so, to make matters sure, he asked him when the Scottish express would be in. A different time was named. "Oh," said the doctor, "I was wrongly informed by the porter." This statement aroused indignation. "What did the porter say?" was asked. The reply was given, and the official commented, "Quite correct. To-night the Scottish express arrives in two portions, one arriving at this platform at the time the porter named, and the other at this platform at the time I named." "So," said Dr Schofield, "there seem to be conflicting statements concerning our Lord's return, but when it is understood that two events or comings are referred to—the first in the air for His saints, and the second to this earth with His saints, all is plain."

Unnecessary Prayer.

It is possible to keep on asking God for that which He has already given us. Instead of praising we keep on praying. We ask God to give us His promise that He will be with us in all our ways. But He has already given us that promise. He has already promised never to leave us and never to forsake us. All we have to do is to keep on praising Him for the fulfilment of His promises.

This truth is brought out in the following incident:

Dr Fisher once wrote to his friend, Lord Eldon, asking him for a special favour. Lord Eldon answered, "Dear Fisher, I cannot to-day give you the preferment for for which you ask. I remain your sincere friend, Eldon. Turn over." Then on the other side he wrote, "I gave it to you yesterday." Our heavenly Father similarly answers His children. We beg for blessings—peace, power, and plenty—which are ours already in Christ.

The Drink Commission.

Two years ago the King appointed twenty-one men and women to "inquire into the working of the laws relating to the supply and sale of intoxicating liquors in England and Wales." Some sad

and tragic things have resulted. Consider the following:

Dr Salter, M.P., astounded the Commission with his figures as to money wasted on drink in the poverty-stricken borough of Bermondsey, where, out of an average family income of 56/4 a week, an average expenditure of 16/- a week goes in drink. His figures were not challenged, and the brewing representatives not only did not ask questions, but actually stayed away!

One of the most important statements was that of Sir Josiah Stamp, the great economist and Chairman of the L.M.S. Railway. Questioned as to his opinion of our national expenditure on drink, Sir Josiah said, "It is a very bad expenditure from an economic point of view. With a more moderate consumption of alcohol all sorts of other social influences that are good have a chance to grow."

These figures and statements make it quite clear on which side the Christian Church should stand.

The new birth has disqualified us for contentment with the world, hence we have no choice but to find our all in Christ. Blessed necessity!

MISQUOTED SCRIPTURE—XVII.

IN our series of misquoted scriptures we have purposely avoided passages which have different renderings in the different versions, as the quoting of a particular translation does not to our mind constitute a misquotation. We have only dealt with those which put an incorrect meaning on the Word of God. Here are a few popular sayings which do not appear in the Word of God, but which are supposed to be quotations:

- (1) "The days will come when it will be impossible to tell summer from winter, except by the falling of the leaves."
- (2) "Pure religion and undefiled is this, that you keep your conscience straight."
- (3) That the fruit of the tree in the garden which Eve took and gave to Adam, was an apple.

It is interesting to note that some misquotations originate in old sayings, while others have their origin in the words of hymns. Others are pure suppositions. What a relief it is to find that the true Word of God never fails, never changes, and never contradicts itself.

Solitude

By HAROLD PAYN

WHAT dire need there is in these days of rush and hurry for the children of God to get up in the morning and retire to the solitary place for prayer and intercourse with God

Amid the noise and din of mechanical traffic on our streets and the mechanical music and loud speakers in our homes, it is becoming increasingly difficult to find a solitary place where

GOD'S VOICE

can be heard in the stillness Where there is a will there is a way to the solitary place, but it is easier to find an excuse The subtlety of the human heart seeks to evade the voice of God's warning by adding to the nerve-racking din and hectic gaiety of life, but the soul cannot possibly live and thrive without often resorting to the solitary place for prayer and communion with God The solitary place must be deliberately sought It is possible to find oneself in a solitary place without

seeking it, as the writer has done, when lost at sea in an open boat, lost in an Indian jungle, or lost in a desert, and without food or water The paralyzing fears that possess one in mind and spirit in such solitary places are avoided when the solitary place is deliberately sought Nothing has impressed me more than the silence and grandeur of the high snowy regions in the Himalayas, especially around Mount Everest It is one thing to view from the valleys these vast

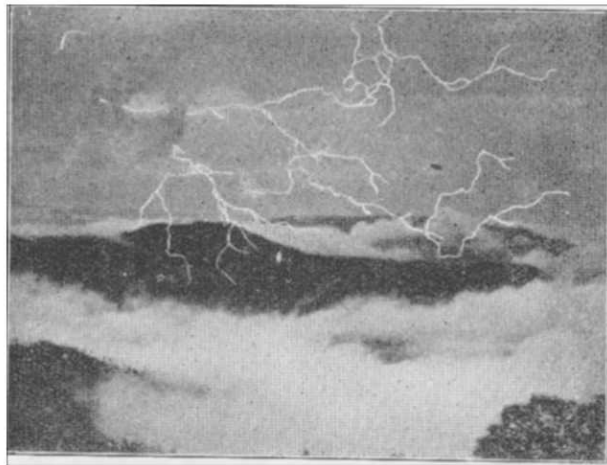


Photo by]

A Storm in the Himalayas.

[H Payn

mountain peaks, so white, so pure, catching up so wonderfully the colours which glow in the sky at sunrise and sunset, but it is only after overcoming the difficulties of climbing, which demands effort, strength, fortitude and determination, that one stands to view the wonderful stateliness of these

PEAKS OF DAZZLING WHITENESS,

where no foot of man, bird or beast has ever trod How awful is the loneliness of this "abode of snow," as the word Himalaya means How the things of earth recede from view as one ascends Rivers become only visible as silvery threads, until, rising higher and higher, everything disappears from view except the eternal snow The deep silence is only broken occasionally by a roar as of thunder when some mass of ice or snow, loosened by pressure from the snow above, shoots down the precipitous slopes These noises however only make the silence the deeper when they have passed away When we meditate on the use of these vast snowfields, and

see how out of this apparent lifeless solitude the great glaciers form and grind out for themselves a bed through the mountains, carrying on their backs thousands of tons of loose stone and earth to the valleys, and there becoming mountain torrents, then on down to the plains where they gather in one mighty river like the Ganges, which, although not the largest river in the world, supports an immense population, and ends in a delta which, with that of the Brahmaputra, covers an area between 50,000 and 60,000 square miles, or about as large as England and Wales—then we see their part in God's design

THE EDUCATION ONE GAINS

in deliberately seeking the solitary place is well worth the trouble and difficulties of climbing As in the natural world, so in the spiritual The refinement and education that come to a soul in communion with God in the solitary place, is found in no other place

Solitude with God repairs all the damage done by the fret and noise and clamour of the world, just as the blood during restful sleep repairs the damage done to mind and body during the activities of the day The men who have done most and are doing most for God to-day, are they who have been most on their faces before God before being on their feet before men Moses, David, Elijah and others heard the voice of God in the solitary place When afterwards they came forth, they calmly and fearlessly undertook great

tasks for God Sadhu Sunda Singh realised this truth when he said, "On the mountain, torrents flow right along cutting their own courses But on the plains, canals have to be dug out painfully by men so that the water may flow So among those who live on the heights with God, the Holy Spirit makes His way through of His own accord, whereas those who devote little time to prayer and communion with God have to organise painfully" When I have climbed the heights to see the sun rise on the majestic Kinchenjunga, lifting its head five miles high, I have sometimes met with disappointment because I was enveloped in mists which

OBSCURED MY VISION.

There were times when I was rewarded by a clear view, a vision so impressive and glorious, transcending all other earthly visions, that make such an impression upon the mind as will never be forgotten To stand alone amid such wonderful sights, and see those hundreds of miles of mountain peaks all out-

lined in brightest gold, and the wondrous change of colours taking place in the valleys as the sun arises in his strength, humble us, and make us realise our nothingness, and utter inability to express adequately the impressions received of the vastness and the solitudes of the eternal snows, which are only excelled by the profundity of eternal truth. Such sights have to be seen to be realised. To be above the clouds and see them rolling along like billowy waves breaking over the peaks of the lower ranges like a rough sea over rocks, or to look down upon a storm at night with the lightning flashing like tongues of flame from the bottomless pit, whilst overhead the air is clear and starlight, fills one with reverential awe. The ecstatic joy the sight affords, and the pure and exhilarating air of these upper regions, make one think of the crowds in the towns and villages engaged in earth's struggles, pursuits, and pleasures, and for whom the solitudes would mean so much rest and invigoration. But, alas, there is no easy short cut, no comfortable ride to these heights, and the experience is only for those who make the sacrifice of time and effort. If we wish to experience the thrill of heavenly vision, we must first hear the voice of Jesus on the plain, saying, "Follow Me," and we shall leave our own fishing nets and our own business, and enter into partnership with Christ. Our interest will no longer be self-centred. Having obeyed the call, we shall follow the Master up the mountain where He often resorted for prayer and communion, and if we get

ABOVE THE MISTS AND CLOUDS,

with a clear vision and open ears, tuned in by the Spirit, we shall get such a wondrous thrill that we shall want to stay there. Jesus knew the blessedness of the sunrise on the mountain of prayer, for in Mark i 35, we read that "in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." In Mark iii 13, 14 we see that Jesus went into a mountain, and chose twelve from those that followed Him there, to be His disciples. He ordained them and sent them forth to preach, to heal sickness, and cast out devils—the whole Gospel to the whole world. It is when we get away from the noise and din of the world's mad strife, and get into the solitude of the mount, that we hear the Master's voice and learn to speak in loving echoes of His tone. When we have had communion and fellowship with Him, we bear the image of the Master in our face as we leave the silence and solitude of this happy meeting place. The attitude of soul is beautifully expressed in the words of the hymn

Speak, Lord, in the stillness,
While I wait on Thee,
Hushed my heart to listen
In expectancy

Speak, O blessed Master,
In this quiet hour
Let me see Thy face, Lord,
Feel Thy touch of power

Someone has said, "Talent develops itself in solitude, character in the stream of life." The fruitfulness of our life among the crowds will depend upon

the time we spend in the solitudes with the Master. The voices of the world's numerous crowds are so noisy, and are often raised in conflict with each other, that the

VOICE OF THE LORD

is not heard. Alas, so few individuals take the trouble to hear His voice. So many like to be in the crowd, like to be cheered and chaired by the crowd. Popularity and the applause of the crowd thrill them more than the solitude of the mountain, because they seek their own fame. Jesus knew the dangers of becoming popular among the crowd, for after He had fed the five thousand in that miraculous way on the mountain side, He perceived and avoided their intention to make Him a king. He did not court popularity with the crowd who followed Him because of the loaves and fishes, but we read in John vi 15, "He departed *again* into a mountain Himself alone." Note the word *again*, which indicates that Jesus had been in the mountain before coming down to the multitude. Christ came down to lift the multitude up. After the crowd had gone, He seeks rest and refreshment, and finds it in prayer. Let us also follow His example, and when He says to us, "Come ye yourselves apart and rest awhile with Me," away from the press and throng, let us accompany Him up the mountain, and He will reveal Himself to us as He does not to the world. Matthew xiv 23 reads, "He went up into a mountain apart to pray, and when even was come He was there alone." He was where He might speak aloud, and not be overheard or disturbed. He communed with the Father alone. This was His refreshment and delight. He must have

REVEALED THIS PRIVATE MATTER

to the writer of the record, and surely it was with the intent that we should follow the example He has set. We cannot always be on the mountain, nor can we afford to be always amongst the crowd, but we should never blush to own His Name in any company, or to confess the truth in whatever company we find ourselves, or whatever the spirit of the age. Lord, give me more holy boldness to confess Thy Name, not only when amongst those who acclaim Thee, but also to glory in Thy Name when it is most reproached, and when it costs me most.

It was in the solitude of the night that the shepherds heard the glad tidings of great joy which the angel brought, accompanied by the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace, goodwill toward men." Herod and his followers did not hear the news direct, and when they heard *about* it, they were troubled.

It was during the midnight solitude that the cry was heard, "Behold, the Bridegroom cometh." The wise were glad, and being ready went into the marriage feast, but the foolish were troubled, and being unready were shut out. Can we imagine the remorse and confusion of face of those who knocked upon the fast-closed door and said, "Lord, Lord, open unto us?" It must have been terrible to hear their

WAILING IN THE DARKNESS

of that midnight. It was all brightness and joyous marriage-feasting the other side of the door. This

is a parable of the Kingdom, and Jesus said, "I am the Door" The world will soon be startled by the news, "Behold the Bridegroom cometh"—to fetch His Bride, the Church The consternation and confusion of face of those who have been trusting in a creed, forms, and ceremonies, or anything instead of the new birth, can better be imagined than described, when at the last they realise the truth, but too late The wise, the redeemed of the Lord, who often resort

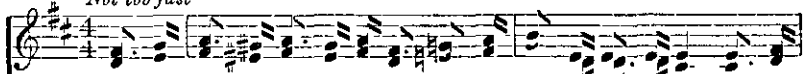
to the solitary place and hold communion with their Lord and Master, whose return they are expecting, will be watching with glad eyes. Oh, what unspeakable joy and glory that moment will be when their upturned faces meet His, their Beloved, whom their soul longed for, and the Bridegroom meets His Bride

'Tis to the banquet spread
To join the festal throng,
Theirs is the shout of praise,
Theirs the eternal song

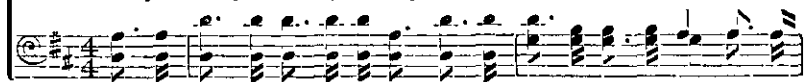
Will Your Heart Ring True?

ALMEDA HALL TARRANT.
Not too fast

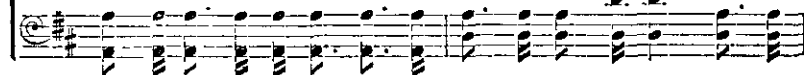
E O EXCELL



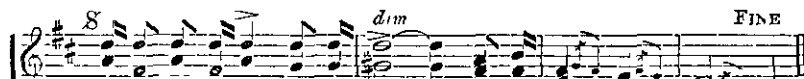
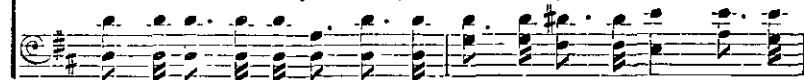
1 When your path is smooth and peaceful, And your skies are clear and blue, You may
2 When the beauty bending rainbow Lays its treasures at your feet, And a
3 When you think you're fully tasting In the Saviour's matchless love, And thro'



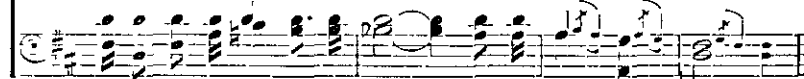
smile in glad contentment All the happy morning thro', If a field of loving friendships Makes your happiness complete, If your faith you feel the wooing Of companionship a love, If the



fiction's call is sounded, And the number rings for you, When the meet with sad reverses And the tempter faces you, When the clouds of doubt assail you Will you look beyond the blue, When the

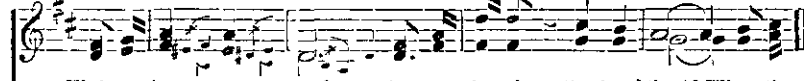


clapper strikes the gong strikes the gong, Will your heart ring true?
DS-cappia strikes the gong, strikes the gong, Will your heart ring true?

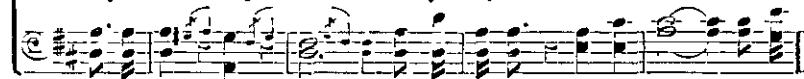


CHORUS

DS



Will your heart ring true? Are you loyal thro' and thro' When the



Bible Study Helps

DEATH.

Spiritual Death (Gen ii 17, Rom vi 23)
Physical death (Gen iii 19 Heb ix 27)
Dead works (I Tim v 6, I Cor iii 12-15)
Dead faith (James ii 26)

HIS GLORY

"And the Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth" (John i 14)

All things created by Him (Col i 17)
All things created for Him (Col i 16)
All things reconciled by Him (Col i 20)
All things consist by Him (Col i 17)
All things behind Him (Col i 17)
All things beneath Him (Col i 18)
All fulness dwelling in Him (Col i 19)
"This is my Friend" (Song of Solomon v 16)

THE LORD'S TABLE.

(Matt. xxvi: 26-29, Mark xiv. 22-25, Luke xxii 14-20; I Cor. x 16-22; xi. 17-34)

- I It is a Symbolical Ordinance
 - 1 The bread, typical of His broken body
 - 2 The wine, typical of His shed blood

As we partake we shew our faith in His finished work
- II It is a Commemorative Ordinance.

We do it in remembrance of Him—His person, His power, His love, but especially His sufferings and death
- III It is a Professional Ordinance

By it we testify to

 - 1 Our faith in Him
 - 2 Our hope through Him
 - 3 Our obedience to Him
 - 4 Our love and adoration for Him
 - 5 Our separation unto Him
- IV It is a Perpetual Ordinance.

"Do this"—"till He come"

 - 1 Look back to the Cross
 - 2 Look up to the throne
 - 3 Look forward to His coming

STAND FAST.

- 1 In the faith of Christ (I Cor xvi 13, Phil i 27 II Thess ii 15)
- 2 In the liberty of Christ (Gal v 1)
- 3 In the unity of Christ (Phil iv 1)

What's out Ahead?

By EVA. E. MORTON

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring Men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken

—Luke xxi 25, 26

WHAT'S out ahead for the nations of this old world?—for the Church? for the school? for the home? for the individual?

When the seaman hears the roar of breakers ahead, he takes soundings with line and plummet, that he may determine how near he is to the rocks upon which he may wreck. Do you hear the roar of breakers ahead? Let us study the Scripture. Do you hear the terrifying roar of increasing wars, famines, pestilence, earthquakes, plagues, thrones toppling, lawlessness, lewdness, suicide, murder, insanity, drunkenness, embezzlement, strikes, labour troubles, unrest, false religious systems, apostasy, falling from grace,

STORM AND TEMPEST,

destruction of crops, fear and failure? These are everyday experiences of the nations and of the peoples of the earth. That sin has gone to seed is evident, and the harvest is not promising. Only God can

What's out ahead for England—the Lion, with internal and labour troubles? Revival or revolution? Tens of thousands are being saved in the British Isles. And, there is an outpouring of the Spirit of the Lord upon the troubled waters. Hallelujah!

What's out ahead for France—with war debts weighing on the heads of the people and sins weighing on their hearts. One time a revival saved the day for France. Pray that it may be saved again.

What's out ahead for Italy? Ah, the eyes of the world are upon Italy!

What's out ahead for Turkey—the sick man of Europe—and Asia? When we visited ten countries around the Mediterranean, the question asked by civilian and soldier, sailor and tourist was not, *Will there be another world war, but when?*

What's out ahead for Egypt—the fascinating land of the Pharaohs—the mother of civilisation—a land that was old before the rest of the world began to live? Egypt, that has sat

IN THE DUST FOR CENTURIES

is now being brooded over by the Spirit of God. What more could we ask?

What's out ahead for the sons of Israel? Many are on the march to their own land, some are returning in unbelief, but many are looking for their Messiah. Let us pray that they may not go on the rocks of unbelief.

What's out ahead for China? See your daily newspapers, and look! India is as a smouldering volcano of unrest. Japan, little Japan—ah, her power has not been fully tested. For Greece? One of the first nations to be blessed with the showers of the Latter Rain. Our hearts yearned over Greece for there was a hunger for the Gospel in the very atmosphere which we breathed. But didn't Nineveh's doom in forty days die in her instant repentance? God is pouring out of His Spirit upon all flesh, upon all nations and all races—His warning to the world! *We are at the parting of the ways—which way shall we take?*

What's out ahead for the Church? Ministers, missionaries, pastors, evangelists, Sunday school teachers, laymen—can't you hear

THE SOUND OF BREAKERS

ahead? The rocks of modernism, higher criticism, infidelity, falling away, many have lost their mooring! Only those who are wilfully blind and deaf because of unbelief in God's Word refuse to hear the terrifying roar! But all "who wait for their Lord" see a lighthouse and heed the cry of, "Breakers ahead! breakers ahead!" Turn your craft toward the Rock of Ages and to the Harbour of Peace. Jesus

**What? The Demonstration
When? September 12
Where? The Crystal Palace**

give peace to souls and restore stability to our social, political and religious life. It is surely time for humiliation and prayer. Individuals and nations often set sail, as did the *Titanic*—with wonderful prospects, perfect equipment, beautiful surroundings—banners flying! Bands playing! People laughing and dancing? Many at ease in Zion! Suddenly there is a crash! The lights are off! Sailors tumbling to and fro in the darkness—the boat is on the rocks! The waves dashing the boat to pieces! Lives going down! To the rescue!

According to the signs of the times—this old world without God is headed for the rocks! Hastening to its doom!

What is out ahead for America! Shall we follow Germany's route to evolution? Or Russia's course to anarchy? But the tragic crisis which came to Russia brought many to cry to God, and now some millions have received salvation, and Russia is said to be the revival field of the world at the present day, with

MULTITUDES SEEKING GOD

in homes and churches where there is not a missionary, an evangelist or a minister. There tribulation is truly the Church's forcing ground.

gives a passport to the eternal shore, and He gives us a chart—His Word. We may have the protection of the heavenly radio, and the Pilot of our souls will come out to meet us when we get to the end of our journey.

What's out ahead for the school? Morals or crime? Civilisation or heathenism? Solid rock or shifting sand?

What's out ahead for the home? The preserving of the hearthstone, the laws of nature, of God and of man kept? Parents honoured and children loved? Or, broken homes and broken hearts?

Righteousness exalteth a nation!

What's out ahead for the individual? Sister, where is your faith? Brother, does your anchor hold? Young man, steer shy of the rocks of infidelity! Girlie, trust in your mother's God! Life is like a sea—changeable, uncertain, sometimes cruel! One moment sunshine, smiling, calm and peaceful, the next hour passing through a squall,

STORM CLOUDS THICKEN.

and the wind shrieks and howls, streaks of lightning rend the darkened sky, and the waves slash and beat the boat on the rocks! And each of our lives is like a ship in sail on the ocean of life. Ah, what kind of a ship are we? An ocean liner, well equipped for the voyage, lifting others as we go? A freight boat, loaded with cares and burdens that retard our progress? A tug boat, so busy with life that you have no time for your soul? Are you a warship, protecting others from the enemy, or a pirate craft, bringing trouble and distress—war and robbery to a smaller craft? Or a pleasure craft, saying "The sun will always shine, there will be no storm, let me alone, I'll take the chance." Or are we a lifeboat, keeping our ears and eyes open for the S O S call? And hastening to the rescue with life-line, food, blankets and shelter?

What's out ahead for the world? See that no cross-current interferes with the voice of the Spirit. Clearly the stage is already set for the fulfilment of Daniel's dream image. Did we not see the great ship of state shiver from stem to stern in the storm of

1914 to 1918, then she backed off the rocks into—but so much for our line and plummet soundings!

PRAYER CHANGES THINGS!

On an Atlantic steamer one time our old captain announced to us at the supper table "We have a wireless message from the ship ahead of us, saying that they are in the worst storm of the season. By midnight we shall be in the midst of the storm. I will don my woollens and stay on the bridge this night." We spent the hours in our cabin in prayer, for the boat was reeling to and fro like a drunken man, mounting up to the heavens and going down again to the depth. Our souls were melted because of trouble. As we cried unto the Lord, He brought us out of our distress, and made the storm a calm, so that the waves thereof were stilled.

When the captain came to the breakfast table he said to four missionaries "The strangest thing has happened that I have known in my forty-eight years at sea. Last night we were scheduled for the worst storm of the season, at midnight the stars came out—and the sun rose clear."

The white-haired captain, who sails the seven seas on an "around-the-world" boat, is on land only a few days out of the whole year, and who is seldom privileged to attend church with his wife, said to us "Often

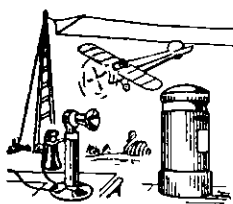
PROVIDENCE HAS BROUGHT ME

through the dark places. When I am far out on the Pacific I love to hear Angelus Temple on the wireless."

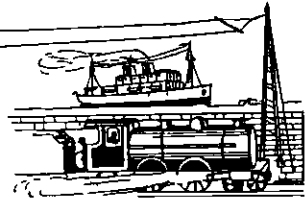
Yes, prayer changes things!

One time God saw this old world as a wreck, and He sent His Son to the rescue—Jesus the Pilot of Galilee. From Calvary's hill the crimson life-line flows to all the world. That lifeline drew me in—and God poured out of His Spirit upon my troubled soul.

Who will come under the Blood with me? Who will anchor their soul in the haven of rest? Who will volunteer for lifeboat service, until Jesus comes, walking on the waves, and saying to this old world, "Peace, be still!"



GOOD NEWS OF FAITHFUL FISHERS



Believers Saved and Healed—Baptisms and New Members

YOUTHFUL WITNESS.

Croydon (Pastor J. Moore) Does Christ satisfy the young people? There could have been no doubt left in the minds of the people present at the Elim Tabernacle, Stanley Road, last Sunday when the Crusaders took the service. The presence of God was very real right from the commencement, and as the service proceeded, the tide of blessing rose higher and higher.

Three hymns were ably rendered by the Crusader Choir. Gospel messages

were given by three brothers, who preached the Word in the power and demonstration of the Holy Ghost, and when the appeal was made, six precious souls made peace with God and are now rejoicing in a full and free salvation through the blood of the Lamb.

The atmosphere was charged with Divine power, and God abundantly blessed. The congregational singing was uplifting, and the meeting ended on a note of praise as everybody sang from

the depths of their hearts, "Oh that will be glory for me."

It was with regret that the meeting was brought to a close, and everybody left the Tabernacle praising God for the way He is blessing the young people and using them to the salvation of souls, both in the services and in the open-air

MORE BAPTISMS

Westcliff-on-Sea A special baptismal service was held in Elm Gospel Hall, Westcliff, on a recent Sunday afternoon, when eight adults followed "in His

steps" It was a very impressive service, conducted by Pastor John Woodhead (Leigh) Pastor G Nunn ministered the Word, and Pastor Charles Kingston immersed the candidates It was a joy to see the Westcliff Hall crowded to its utmost capacity on such a beautiful Sunday afternoon God is blessing this section of His work, and a real spirit of revival is felt in all the meetings

PARALYSIS HEALED

Belfast, Melbourne Street (Pastor W J Hilliard) There is continued blessing in this corner of the Lord's vineyard

During the past few weeks the saints in this assembly have been edified and blessed under the ministry of Evangelist W Martin, who has been taking charge of the meetings during the absence of Pastor Hilliard on campaign work Souls are being saved almost every Sunday night, and backsliders are returning to the Lord

Wonderful times of blessing are experienced on Sunday mornings as God's children gather to remember Calvary Truly it is a foretaste of heaven to feel His presence and power in the midst

There have been several cases of healing recently One is that of a sister who had been crippled with paralysis for years She believed God could heal her, and a request for prayer was sent in to one of the meetings She was prayed for and was completely delivered Hallelujah!

THIRTY BAPTISMS.

Armagh (Pastor J Hill) There was a shout of praise in the assembly meeting at Elim Tabernacle, College Street, on a recent Sunday night, when hundreds of people gathered together, to witness the first baptismal service held there Full advantage was taken of the large crowd that had assembled, and the glorious Gospel message was delivered in the power of the Holy Ghost by Pastor J J Morgan (Brighton)

Pastor Hill then briefly explained the meaning and importance of water baptism, and after hearing the bright testimonies of those about to be baptised, thirty believers were immersed by the Pastor according to the Word of God, while God's people sang praises to the Lord Many have since signified their desire to be baptised at the next opportunity and another service is being arranged We praise God for the continued progress in this assembly The presence and power of God are felt in every meeting On a recent Sunday morning thirty-five new members were given the right hand of fellowship To God be all the glory

MISSIONARY ENTHUSIASM

Hove (Pastor H Kitching) "Oh that men would praise the Lord for His goodness" This is the heartfelt note of praise rising from the saints meeting at Elim Tabernacle, Portland Road, Hove, as they review the past few weeks

Yet though they can look back on good times, they believe the Lord is going to do even greater things in the future

On a recent Wednesday, the assembly was glad to receive a visit from Miss

Ching her message being much appreciated by all The Cadets did very well with their singing, and they gave a little dialogue in which all the names of our Elim missionaries were mentioned Afterwards Miss Ching gave an impressive talk on India

The meetings are being well attended, souls are being saved, and saints being built up in the most holy faith

THE GREAT COMMISSION.

Idsworth (Pastor J T Bradley) The assembly meeting at Garden Hall were recently privileged to receive a visit from the World Crusade Secretary Miss Ching Our sister spoke to the Cadets, and then on the following evening ministered to a full assembly of the church Both children and adults were equally conscious of God's blessing upon His servant The Cadets listened with rapt attention to the message, and the illustrations made the Word easily understood by them To the members of the assembly on the following evening Miss Ching again ministered the Word of God intermingling the message with incidents from her missionary experiences The latter admirably emphasised the written Word making it go home with greater force It was blessed to hear how God is "bringing in the sheaves" in other lands as well as our own Our Lord is surely seeing of the travail of His soul, even unto the uttermost parts of the earth The evening was indeed rich in blessing, the Lord's presence being felt in no small measure, and our sister's visit was much appreciated Already the saints are looking forward to a return visit from Miss Ching

MONTHLY CONVENTION.

The Essex Churches. The eighth monthly Convention of the Essex Elim Churches was held at Tilbury on a recent Wednesday, in two services at 3 p.m. and 6.30 p.m., convened by Pastors G Kingston and F A Gilmore

The weather was of the best and this enabled the friends to gather from nearly all the Elim churches in the county, until the Full Gospel Mission was full of happy people The Word was ministered during the day by Pastors C J E Kingston, A E Mellor, W Richardson, and W B Kelly (Ilford) The ministry was rich throughout the whole day each minister having perfect liberty The Crusaders from Tilbury and Grays rendered musical items which added to the success and blessing of the Convention Tea was provided by the Tilbury friends when a crowded company enjoyed both the natural and spiritual food Praise God for the glorious day spent in His presence The Word went forth with power, believers were drawn nearer to God, and sick bodies were healed

PREPARING LABOURERS.

San Diego, Cal. (Pastor and Mrs G H Thomas) We are glad to give our readers the following extracts from the journal of these loved missionary labourers

We have just ended another term in the Bible School for Mexican and Spanish-speaking students The school year covers eight months, and we can truly say that they have been months of test-

ing It seemed that the enemy was doing all in his power to oppose the school, and hinder the progress of the young people in their study of the Word of God

Yet this year has seen the largest number of students in the school of any previous year since the commencement of the Institute, and this was possibly one of the reasons for the attacks of the evil one, as he well knew that these students were being trained and prepared to carry the glorious Gospel to many who at present are enslaved by sin, ignorance, and superstition

Never before have we felt the need of earnest prevailing prayer so much as during these past months, and we look back and thank God for what He has done Among these students there is some very promising material, and already some have felt a definite call to leave their homes and loved ones to carry the Gospel to needy Mexico, Cuba, and South America

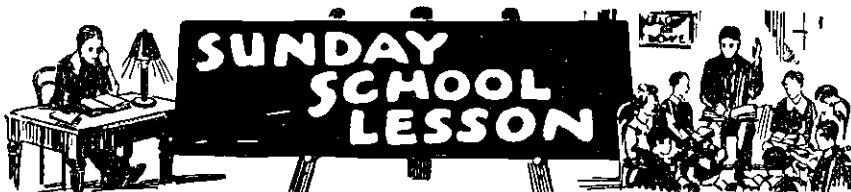
It has been a privilege to have a part in teaching these eager young people, who are so anxious to learn all that will possibly help them in their future labours for the Master and for perishing souls

The graduation exercises were held recently, and it did our hearts good as we listened to these students briefly tell of what they had learned during their first school year They spoke with confidence and animation, and some of them under the direct anointing of the Holy Spirit We could not but take a retrospective view, and see again the young folks as they first came to school, shy, backward and inexperienced, now they were so different We thanked God for all that He had done for them and for us. It is worth while going through the times of hardness and testing, if we can have results such as we saw at that graduation service

The time for parting came, and our students returned to their homes to work, and earn what they can, that they might return to continue their studies when the next term commences in October There were tears in the eyes of some of these as they left, and their request was that we would continue to pray for them, so that they would be enabled to return again next term One young married couple who have made remarkable progress in the school, purposely left their trunk full of their belongings on the school premises, so that they would be obliged to return to school This shews the spirit of some of these young people, and we ask your prayers on their behalf, that all their needs may be supplied, and that they may be enabled to overcome every obstacle, and go through with their Lord

Since closing school we have received letters from some of the students, telling of their endeavour for the Master in their local assemblies, and of souls being saved and believers filled with the Holy Spirit

The depression of trade which seems to be world-wide also affects these students, and they find it difficult to get employment, which in turn means that it will be more difficult for them to attend the Bible School May we pray more earnestly, knowing that with God all things are possible



By Pastor P N CORRY

Sunday, August 16th, 1931

READING, Luke xviii 18-30.

RICHES AND THE KINGDOM

MEMORY TEXT: "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour."—Titus iii 4-6

TEACHER'S NOTES.

There are many people in the world, boys and girls as well as grown-ups, who, even if they do not use the words of this young man, yet echo the question, "What shall I DO to inherit life eternal?" To them the gifts of God, forgiveness of sins, and an inheritance in the glory are all received as the result of doing many things. This day's talk should be made the occasion of explaining to such, and making clear to all, that eternal life is the gift of God, not received because we are better than others, or because of any merits of our own, but through faith that is in Him, the Lord and Giver of life.

The Young Man's Question (Matt xix 16-22 and Luke xviii 18-23)

This young ruler possessed great gifts, wealth, youth, position, power, and as he knelt in the dust (see Matt xix) the Lord Jesus loved him (Mark x 21). In his attitude and his question it is obvious that he placed the Lord Jesus upon a high pinnacle, though not as the Messiah, but only as a Teacher. Probably it was a habit with him to class people into different categories, good, bad and indifferent, and to place himself in the first category, but the answer of the Lord was intended to remove that first prop of pride, so that he should cease to think of himself as someone above his fellows. Spiritual pride or even pride in moral integrity can be a great stumbling-block to receiving salvation. The Lord Jesus by His reply sought to remove this man's eyes from himself, and from the Lord Jesus, and to fix them on God, and God alone, in all His holiness and righteousness. So long as men compare themselves among themselves, and measure themselves by themselves, so long will self-righteousness remain as one of the great stumbling-blocks in the path of salvation. Your boys and girls in the class will understand this if you ask them who of their number is the tallest, and get them, there and then,

to stand back to back in the class, and then ask will self-measurement meet the standard that has been given to men in the Word of God, and in the fullness of the revelation of God. It is when a man is sick that he seeks for healing, and when a boy or girl has toothache that the dentist's chair becomes a necessary evil to be endured (see Mark xi 17). So the Lord in answering the rather smug sort of flattery poured upon him by the young ruler, in His plain outspoken way sought to get this young man to make a true valuation of himself. I should imagine that this young fellow thought that there was nothing he could not do, and that with his wealth and position the attainment of eternal life by his own efforts was the highest thing possible. In order that the standard by which he should measure himself should be clear, the Lord gives God's perfect standard of moral conduct and life. Notice that the account in Matt xix included the command, "Thou shalt love thy neighbour as thyself." His answer, "All these have I kept from my youth," shewed that the full understanding of his obligations to God and to man under the Law, was but faintly grasped by him. He loved his gold more than God, in spite of his saying that he had kept the Law.

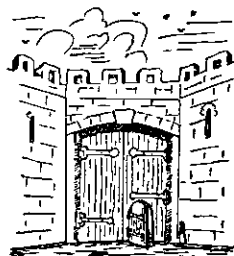
This second reply of the Lord's should have shewn him that he was a breaker of the Law—it was intended, not as the first reply, to remove his pride and correct his standard of measurement but to shew him how far short he had come from the standard set up by the Law. As he pondered all that the Lord's answer meant, he became very sorrowful, for he was very rich. He could not face the test and with darkened face and sorrowful heart he returned home no longer full of himself, but with a standard of righteousness before his eyes that pierced his pride, and stripped from him his self-righteousness.

This young man's sorrow affected the Lord and He became very sorrowful, for He loved him, but even love could not lower the standard for one who wanted to do—do—do—to inherit eternal life. He must first be made to see how far short he came of God's law, and how false his own standards were. He chose riches rather than Christ, self-righteousness rather than the joy of the righteousness of God.

The "Needle's Eye"

In dealing with the conversation that follows regarding those that rely on riches, or trust in them to gain an entrance into the kingdom of God, remember that the smaller door, in the

large city gates of old time, was called the "needle's eye." The one in the Jaffa Gate of Jerusalem is about five feet six inches high and two feet eight inches in width, and Dr Samuel Schor describes on one occasion seeing a Turkish officer and his horse being admitted through the "needle's eye."



POSTERN GATE, BUILT INTO CITY GATE

While he was entering, the soldier on duty stood at attention, and behind him a fellow slipped in unauthorised with a rope in his hand, and before long there appeared the head and neck of the camel he was leading. When the head, the long neck and two legs of the camel were in, the beast refused to go on farther, and those outside began pushing and beating the camel to force him in, while the soldier, who was now free to attend to his duties, tried to force the camel and the fellow back again. The crowds won, and after a great deal of struggling the camel at last passed through the small gate amid cheers of the crowds (Palestine and the Bible," by Rev Samuel Schor). The camel was carrying no burden, loads were lifted off, and so he could enter through the "needle's eye." Thus with rich people and salvation. The Lord plainly said that "The things which are impossible with men are possible with God." Paul did not say, "Not any mighty, not any noble," but "not many" (1 Cor i), and the failure on the part of any, either rich or poor, proud or humble, to come in through the one gate of life which is Christ is not because it is impossible, but because they are not willing.

Hazlitt, in one of his essays, tells an interesting story of Charles Lamb. That picturesque man was once enjoying the society of a group of literary friends when someone suggested that they undertake to imagine how they would act and how they would feel if some of the great and distinguished people of the past should suddenly appear then and there before them. At last one of the company said, "What would each of you do should Jesus Christ appear?" A hush of solemnity fell on all the circle. After a moment's pause Charles Lamb, evidently deeply stirred by emotion, replied reverently, "If Shakespeare should come among us we should all rise, but if Christ should appear we should all kneel." Hazlitt adds that not one in the company dissented from that view.

PRAYING UNDER DIFFICULTIES

WHEN Hudson Taylor was once asked if he ever prayed without conscious joy, he replied "Often. Sometimes I pray on with my heart feeling like wood." And then he added, "Often, too, the most wonderful answers have come when prayer has been a real effort of faith, without any joy whatever."

Nor let us be discouraged by exhaustion. Charles G. Finney so gave himself to prayer that sometimes he would pray all night. In his latter days a friend said, "Mr. Finney, do you pray the way you used to?" He said, "I pray a great deal, but I cannot pray the way I used to, I am not strong enough.

My nerves have been shattered. I am an old man now. I would like to pray the way I used to, but I cannot. Sometimes I would pray in an agony all night, but I cannot do that now." But he said, "When people send a request for prayer, I just quietly look up to God and say, 'O God, I am not strong enough to pray the way I used to pray. Let the Holy Spirit be my Pray-er and give me the words of prayer,' and as I just look up to God and pray what I believe God's Spirit gives me, my friend, I want to tell you, God answers these prayers just as much as He did those prayers of agony I had in the long ago."

The Cross

A GOSPEL without the Cross is not the Gospel of Scripture. The necessity for the Cross was emphasized when the Lord said to Nicodemus, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" (John iii 14).

It is our only hope as it was that of the bitten Israelites, and there is no need for more—it is sufficient. As to Israel in sin, we read, "And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Numbers xxi 9).

And so now, the one who feels the bite and burden of sin, has but to look to the Lord Jesus Christ for healing and salvation. These must have been seasonable words to the ear and heart of Nicodemus. And is it not glad news to any reader to know "that whosoever believeth in Him should have eternal life" (John iii 15)? Good news to us is necessarily connected with the sufferings of Christ—the Cross of Christ—for there it was that God gave His only begotten Son, and it was there He was delivered for our offences, and again we read, "Who His own self bare our sins in His own body on the tree" (1 Peter ii 24).

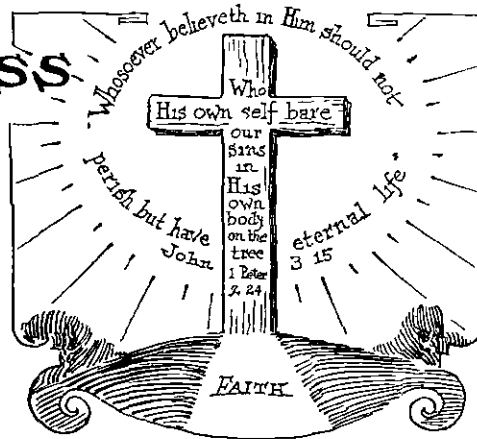
All this shame and suffering was endured by the holy, spotless Son of God. How truly one has said,

Though a sin-bearer, He was sinless, though enduring the wrath of God, He was the Father's delight, though deprived of God's countenance, He dwelt in the Father's bosom."

We need reminding of the sufferings of Christ, for in them we have God's estimate of sin, and of our deserts in our former state, as well as the fullest expression of God's love to the world in giving His only-begotten Son and then where could we stop if we speak of the obedience and love of Christ? The true Burnt-offering and Sin-offering, of what He has been and is to God and to man.

Man needed reconciling to God, for he had enmity in his heart towards God, while "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them" (II Cor v 19).

"God commendeth His love toward us, in that while we were yet sinners, Christ died for us." Man not having a right estimate of himself, could not have right



thoughts about God, he could only think of God as a Judge, not realising that the estrangement was on his own part. Adam, when he had disobeyed, became afraid of God, and hid himself. God had not changed, but sin had come in, and had to be accounted for. And even here God takes the lead, for we read, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Genesis iii 21). Yes, He found the ransom. Man could not find the ransom; he could not redeem himself, he had become a bondsman to sin and nothing but God's mercy will do for him.

When the children of Israel in Egypt cried out in their bondage and slavery, God heard their cry and came down to deliver them. And so any one now who feels the load of his guilt and cries to God for deliverance, will not cry in vain—believing that Christ has been delivered for our offences and raised again for our justification. The justice of God has been met by our Substitute, and His love has been so fully declared in that "He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Names are not given of those to be saved, but "whosoever"—so that none are excluded unless by their unbelief—for it is whosoever believeth hath "He that believeth on the Son hath everlasting life and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John iii 36). It is a very solemn thing to have the wrath of God abiding on one, and that is the case of all who have not accepted Christ.

When the conscience of the unbeliever asserts itself, and he begins to see himself in the light of Scripture a sinner and away from God, so often he turns to works of his own—of some kind or other—just the things Scripture tells us are no help but a great hindrance to us. Then after hopeless endeavours to please God by bringing these Cain offerings, he at length discovers that nothing but the death of Christ can meet his need and instead of doing anything he comes to see that it was all done by Christ on Calvary's cross. It was grace that did it all. We get soul blessing on the principle of faith, not works. "For when we were yet without strength, in due time Christ died for the ungodly" (Rom v 6), and to establish further the full and free Gospel, we read, "For by grace are ye saved through faith, and that not of yourselves it is the gift of God" (Eph ii 8)—J P

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MCLROY; FERGUSON.—On July 14th, at Elim Tabernacle, Ravenhill Road, Belfast, by Pastor J. Smith, William McLroy to Agnes Ferguson.

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JOYFUL MELODIES, a selection of 5 new choruses composed by J. E. Gorham, printed on one sheet, words and music, 1d. (by post 1½d.). Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

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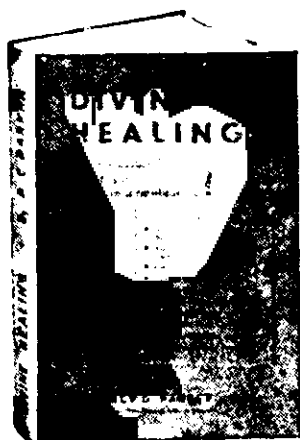
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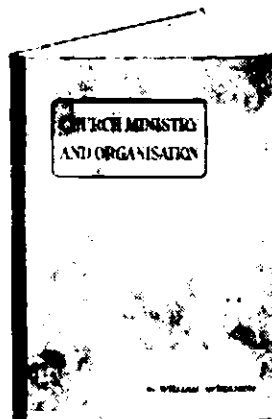
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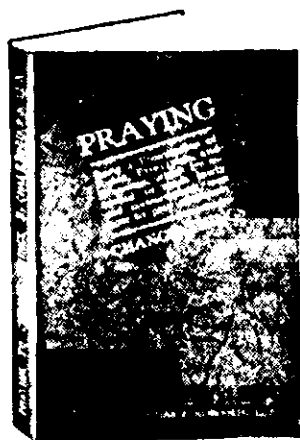
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