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

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The *Elim Evangel* AND FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XII., No. 33

SEPTEMBER 18, 1931

Twopence

SAVIOUR

COMING KING

"I am come that they might have life."

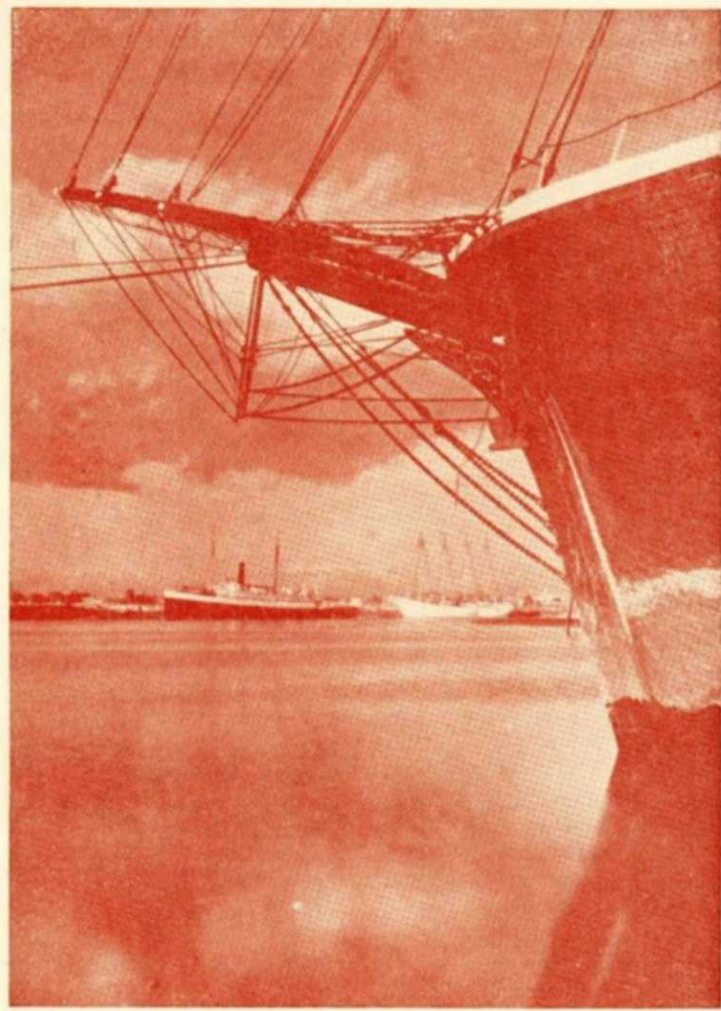
John X. 10.

"I will come again."

John XIV. 3.

HEALER

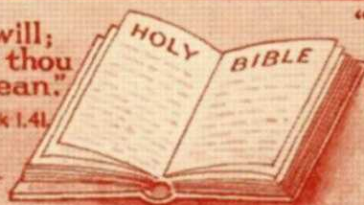
BAPTISER



"They that go down to the sea in ships"

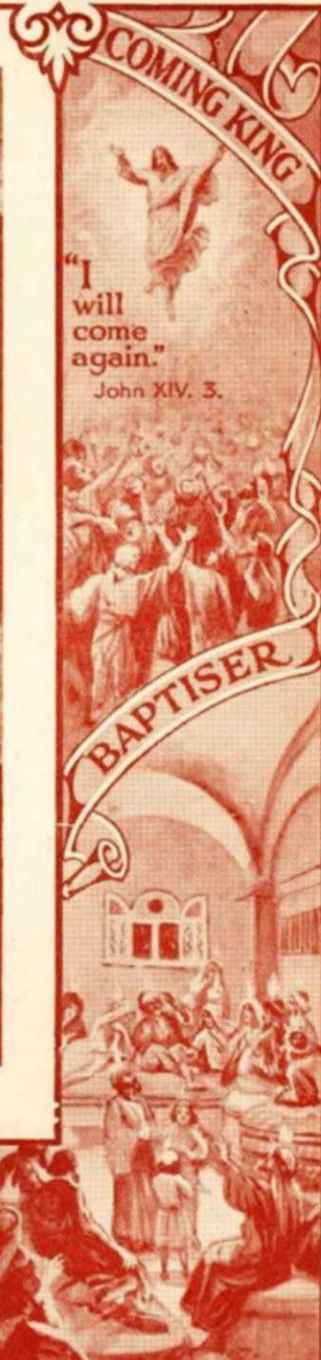
"I will; be thou clean."

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.

September 18, 1931

No. 38

CONTENTS.

Unconscious Radiance	593
The Foursquare Gospel at Blackpool ...	594
A Gracious Invitation	595
Children's Bible Educator	596
Healed of Dropsy	597
Spiritualism: True and False	597
Concise Comments and Interesting Items	598
Family Altar	599
Editorial	600
The Lord's Provision for the Body ...	601
Music: He is Coming!	602
Bible Study Helps	602
Transjordan and the Borders of Arabia	603
Communion in God builds the Church ...	606
Sunday School Lesson	607
The Wages of Sin	608

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WATCH THESE DATES

BLACKPOOL. Still proceeding. In the Tent, Waterloo Road (near station and Circus). Revival and Healing Campaign, conducted by Evangelists P. Le Tissier and C. Johnson. Week-nights (except Fridays) 7.30, Wednesday afternoons 3, Sundays 3 and 6.30.

ELIM WOODLANDS. September 19 (Sat.). Camp Reunion. September 23 (Wed.) and 26 (Sat.) Holiday Homes Reunion.

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

NOTTINGHAM. September 27. The City Temple. Special visit of the London Crusader Choir.

SOUTHAMPTON. September 30. South-Western Division Sunday School Workers' Convention. Afternoon at 3.30. Evening at 7. Convener, Pastor H. T. D. Stoneham.

WORTHING. Sept. 25. Opening of new Elim Tabernacle, Grosvenor Rd. (off Grafton Rd.) by Principal George Jeffreys.

This space is reserved for local announcements

Principal George Jeffreys and Revival Party REVIVAL & HEALING CAMPAIGN

at

GLOSSOP

from MONDAY, SEPTEMBER 14th

Pastor P. H. HULBERT

continues the Revival and Healing Campaign in
the **BIG TENT, SMITHFIELD FAIR GROUND**
(beside Victoria Station), SHEFFIELD

Sundays 3 and 6.30.

Every week-night (except Fridays) 7.30.

Wednesday and Thursday afternoons 3.30.

THE

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What is that? It is the Elim Bible College Correspondence School. It brings the Elim Bible College to your home.

A Swansea student writes, concerning the Bible Correspondence School—

The studies have been a great blessing already, in opening up the Bible and making me to read it more closely. *This is only one of the blessings attendant on Principal Jeffreys' coming to Swansea.*

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



respondence School, Elim Crusader Movement, Elim Foursquare Cadets, Elim 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. 38

SEPTEMBER 18, 1931

Fridays, Twopence

Unconscious Radiance

By GEORGE D. WATSON

THE most perfect influence that we ever exert upon other souls is that which we exert unconsciously, not making any effort in the matter. The most remarkable expression we have of this in the Bible is where Moses came down from the mountain, and his face shone, but he was unconscious of it—

And it came to pass when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold the skin of his face shone, and they were afraid to come nigh him. And till Moses had done speaking with them, he put a veil on his face. (Exodus xxxiv 29-33)

We read that Moses went up into the mountain and

TALKED WITH GOD

for forty days, and during that time his whole soul and body became saturated with the glory of God, to an extent which Moses himself was not aware of. And then we read that Moses went down to speak to the people at the foot of the mountain in order to make known unto them the words of the Lord. He went up to God and then went down to his fellow men. He went up to receive the fulness of Divine revelation and truth, and then went down to communicate that truth to others. We can only communicate to others the things of God in proportion as we receive them from God Himself. It is faith that takes in the gifts of God, and it is love that pours out the Divine blessing upon others. We have nothing that we can give out of ourselves, but only that supply of grace which we receive from the Holy Spirit. If we try to exert a power for good upon our fellows we simply fail, because we can never give out what we have not first received.

We read that Samson after his hair had been shorn went out and shook himself, supposing thereby he could

WAKE UP A DORMANT POWER

in himself, but he had lost his strength, and with all the shaking of himself he could not shake others

Moses was not thinking of himself or of his honour, or his glory or his influence, but he was all taken up with God, and his whole soul was open toward heaven to receive every impulse of Divine revelation, and it was in that attitude that God could flow into him until his inner spirit was so charged with the presence of God that the inward glow came out through his skin, and even then he did not see the radiance on his face. This incident has been furnished us in the Bible as exemplifying the way God works upon His creatures, and a sample to us of the highest form of exerting a power for righteousness on our fellow creatures.

Another case like this is that of Stephen, when he was stoned to death, for we read that when the people looked upon Stephen his face did shine like the face of an angel, and we are sure that Stephen was not conscious of the radiance on his own face. The very effort of trying to exert upon others a good or powerful influence destroys the very thing we want to accomplish, because it is an effort put forth in the flesh. It is our place to keep

THE EYE OF THE SOUL

upon God, to keep ourselves in the attitude of perfect abandonment to Him, and listen to His voice, and watch for the token of His will, and be always in the spirit of obedience, and then God can communicate Himself to our inner spirits, so that it is the outflow of that Divine life that acts upon other people, without any special will power of our own. We must remember that this event in the life of Moses occurred when he was descending from the mountain the second time with the second tables of the law in his hands. You remember that when he came down with the first tables of the law, the people were having a feast around the golden calf, and Moses was so outraged with their idolatry that he dashed the two tables of the law on the rocks and broke them to pieces. But the second time that Moses came down with the tables of the law, his face shone with the glory of God. This was all a prophecy that the first writing of the

law was a failure, but the second writing of the law was a success, and Paul comments on this by saying, "God did away with the first in order that He might establish the second." The law written on tables of stone cannot save the soul, but when that law is written by the Holy Ghost on the fleshy tables of the heart it is a success in

THE LIFE OF THE SOUL.

It is best for us not to know all that we are accomplishing for God and the welfare of others, because we are so weak that such knowledge might interfere with our unselfish devotion to the will of God. God intends that we shall be channels for the outflowing of His love and light upon others, and it is not needful that the channel should be conscious of all the fulness of the current that is flowing through it. It is not needful that the telegraph wire should be conscious of the mighty messages that are being sent through it, but the wire must be detached from the earth and in a condition to transmit the message without any hindrance. The most powerful Christians are those who are most entirely yielded to God and who have the most intense desires to please Him. Spiritual radiance is one of the essential qualities in a true Christian life. Jesus said, "Let your light so shine that others may see your good works and glorify your Father who is in heaven." The light is given from God, but when that light is

IMPARTED TO US

it then becomes in a certain sense our light, because it is united to our personality and incorporated in our spirits, and thus goes to constitute our character. And then the light must not only shine, but so shine, that is, it must shine responsively, in a special way and under certain conditions, and those conditions are just such as Moses was in when he

came down from Sinai with the radiance of God on his face. The works of the flesh always spoil the operations of the Spirit. If Moses had painted his face to make it shine he would have disgusted his brethren and lost all good influence over them. A painted fire will never warm cold hands. When people try to shew off their religion they make a mess of it, and bring reproach on the very thing they try to promote. There is only one true glory in the universe, and that is the glory of God, and that glory can only be imparted to us by the Holy Ghost when we meet the conditions. What we are in the sight of God is our only true reality. What we try to make ourselves appear is only

A FICTION AND A CHEAT.

The reason why little children have so many charms is because they act out in a spontaneous way from the fountain of their childish nature without attempting to disguise their hearts or to put on appearances. When they get older and put forth the self effort to shew off, then they spoil the picture and lose their attractiveness. The same thing takes place in Christian living, and when Christians attempt to put on the shine with a conscious self-effort then they spoil the work of God, and drive people from the Lord instead of drawing them to Him. The going up to meet God must always precede the coming down to meet man. We must touch God in the cloud on the mountain, before we can properly touch man down on the earth. Many of the most powerful sermons have been preached at a time when the preacher felt the weakest, and was hardly conscious of being anything but a failure. How true are the words of Paul, "When I am weak, then I am strong." Our own weakness gets in the way of the Holy Spirit and hinders Him, but our weakness gives an open passage for the operation of the Divine Spirit.

The Foursquare Gospel at Blackpool

Impressions by EDWARD RIDGE (Elder of Elm Tabernacle, Belfast)

IT is with a heart full of praise and thanksgiving to God that I record the Lord's doings witnessed during my stay at one of the Elm holiday homes at Blackpool. What a wonderful time of fellowship we spent together. Saints were gathered from different parts of the United Kingdom, and all had something to tell of the mighty Saviour they serve. The Bible readings and prayer times were very helpful. The Lord's promise was truly fulfilled according to Matthew xviii. 20.

I had the pleasure of meeting Miss Munday of Southampton, also Miss Scarth of Leeds, both having marvellous testimonies to give of God's healing power. The tent meetings conducted by Pastors Hulbert, Le Tissier, and Johnson have proved to be a source of great blessing. One could not but feel the mighty power of God manifested in every meeting. During the past eight weeks about 400 have been saved, and many miraculous cases of healing have taken place. One dear sister was brought to

the meeting with a badly fractured ankle, and was anointed with oil according to James v 14. She was immediately healed. Next day she walked from Norbreck Hall Hydro to the meeting, a distance of about four miles, without any aid. Another sister who was deaf, exclaimed while being prayed for, "Praise God, I can hear." A brother crippled for seventeen years is now walking and praising God, like the man at the Beautiful Gate of the Temple. These are a few of the outstanding cases of healing. There are many who testify to having received a touch from the nail-pierced hands, and many who received the Baptism of the Holy Spirit with signs following. Truly the Lord is blessing in a remarkable way the faithful ministry of His servants.

In God's providence, He allows some of His children to be thrown out of their comfortable surroundings that they may learn absolute dependence upon Him.

A Gracious Invitation

By J. PHILLIPS (*Elim Tabernacle, Clapham*)

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.—Hebrews iv 16

HOW highly do men prize an invitation to approach the throne of an earthly monarch. How eagerly are the great and powerful solicited to secure this honour. How ungrudgingly will men give time and wealth in preparing for so eventful a day! Yet, after all, it is but the invitation of one human being to another.

Here we have the "High and Holy One," "the everlasting God, the Lord, the Creator of the ends of the earth," the King of kings and Lord of lords, not only permitting but

INVITING AND ENCOURAGING

the children of men to draw nigh to His throne, to approach His sacred presence, to make known to Him all their longings and desires. What amazing condescension! Divine majesty, as it were, stooping to utter lowliness, infinite purity to infinite sinfulness, heavenly omnipotence to earthly weakness. Well might the Psalmist exclaim "What is man, O Lord, that Thou art mindful of him? or the son of man, that Thou visitest him?"

Beloved, it is a solemn thing to pray; to draw nigh to Him who searcheth the heart and trieth the reins of the children of men, to enter the presence-chamber of the Almighty, to stand as it were on the gleaming pavement of heaven, where all is purity, holiness and love, to have audience with God, before whom even the angels veil their faces, and at whose footstool they prostrate themselves in humble adoration. Let us seek to realise when we pray, that we are on holy ground, that every desire, every petition sent up to God may take count of Him before whom our heart is laid bare and its every secret scanned by His all-penetrating glance, lest we trifle with so great a privilege, and there be any irreverence of thought or manner in His sacred presence, any carelessness on our part in spreading at His footstool the anxieties which we feel, or the wants which we would have supplied. With unerring wisdom He can discern the formal from the true worship, He is

ABLE TO COMPARE

the outward and the inward—words which are audible, and the beatings of our heart which He alone can perceive. He can and does mark in the various petitions offered at His footstool, what is the utterance of fervent and sincere desire, and what the thoughtless effusion of unconcerned formality.

Prayer is the nearest approach to God, and the highest enjoyment of Him that we are capable of in this life.

Talking to God in prayer is indeed a blessed privilege—how blessed, let the child of God tell who is oftenest before Him, wrestling with an undaunted faith and a holy perseverance. How it lightens the

heavy burden, how it raises the affections above the things of the world; how it seems to give new life to the drooping spirit, how it imparts new vigour to faith, new fervour to love, new intensity to zeal, to be much in communion with God! It is the consolation of the sad, the joy of the happy, the food of the soul, the source of every benefit. Prayer averts God's wrath, obtains the pardon of sin, conquers our vices, delivers us from danger, and inflames us with the love of God. It is the great means appointed by God for preserving the health of the soul. It is to the spiritual part, what air and exercise are to the bodily part. Hungry and thirsty, the child of God feeds upon the promises of God, oppressed by the heavy atmosphere of the world, in prayer he breathes the fresh, pure air of heaven. Distracted, hindered, filled with earthly things, he is enabled to mount upward as on eagle's wings, he ascends to an atmosphere of holiness and joy, far above the earth, finding

NEW EMPLOYMENT

for all the powers of his regenerate nature—the eye of faith to see, the ear of obedience to hearken, the hand of love to work, the tongue of gratitude to praise. So great is the privilege, so blessed the employment, that it might appear at first sight strange that such a privilege as that of prayer should need enforcement. When poor, weak, sinful creatures, who deserve to be excluded from God's presence, are invited, notwithstanding all their guilt and imperfection, to enter the presence-chamber and approach the very throne of the King of kings, we might imagine that no very pressing argument would be necessary to persuade to such a privilege.

It too often happens with us as believers that the weakness of our faith arises from the infrequency and coldness of our prayers. If there is declension here, there will undoubtedly be declension in every part of our spiritual work. It is prayer that keeps every grace of the Spirit in active, holy, and healthy exercise. It is the stream, so to speak, that supplies refreshing vigour and nourishment to all the plants of grace. It is true, that the fountain-head of all spiritual life, and of "grace to help in time of need" is Christ, for "it pleased the Father that in Him should all fulness dwell." But the channel through which all grace comes is prayer—ardent, wrestling, importunate prayer. Allow this channel to become dry, permit any object to narrow or close it up, and the effect will be a withering and decay of the life of God in the soul. Every plant will droop, every flower will fade, and

LOSE ITS FRAGRANCE.

Beloved, let us who stand for the Foursquare Gospel, which exalts the Name which is above every name,

be earnest in prayer Don't be discouraged because we do not get an immediate answer, but feeling that without the blessing we desire, we must continue dull and spiritless—that our path will be one of gloom and sorrow—that we shall daily grow more weak and feeble—let our cry unceasingly ascend, until it shall please the Lord to grant our request, and He sends a renewal of grace and strength, and fills our soul with heavenly blessing Remember the assurance, "Draw nigh to God, and He will draw nigh to you," a 1 if further assurance is needful, listen to the words, "Delight thyself in the Lord, and He shall give thee the desires of thine heart" "The eyes of the Lord are upon the righteous, and His ears are open to their cry," "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass" Then shall we be able to realise, as we have done in the past, the efficacy of believing prayer, and with the Psalmist we can say, "Verily, God hath heard me, He hath attended to the voice of my prayer"

I love the Lord, because He hath heard my voice, because He hath inclined His ear unto me, therefore will I call upon Him as long as I live "

In approaching the throne of grace, we should strive to apprehend the sovereign power, majesty, and

GRACIOUS CONDESCENSION

of the King of kings in whose presence we stand—His spotless purity, His unalloyed mercy and inflexible justice, claiming the adoration and reverence even of the most exalted of the heavenly host We ought ever to remember how the prophet felt, when a revelation was made to him in vision of the majesty and glory of God, when he saw the Lord, "sitting upon a throne high and lifted up, and His train filled the temple, and the seraphim stood, having their faces covered with their wings, crying one to another, saying, Holy, holy, holy is the Lord, the whole earth is full of His glory We should endeavour to realise the same deep emotions of conscious guilt and utter unworthiness which filled his mind and led him to say, "Woe is me, for I am a man of unclean lips, for mine eyes have seen the King, the Lord of hosts" We should "serve the Lord with fear, and rejoice before Him with reverence" We should

draw near under the heartfelt conviction that we have no claim upon God save in Christ, and no righteousness of our own to plead, and that our only hope is in His mercy, through Jesus Christ our Lord, that we are poor and needy, helpless, sinful, and unworthy Thus should we earnestly beseech Him freely to pardon all our sins, and so to lift up our thoughts and draw forth our desires towards Him, that we may be enabled to call upon Him from our inmost heart, and to frame our petitions in accordance with His blessed will

Praise God' if thus we draw nigh to Him, He has promised to draw nigh to us, in mercy and loving-kindness Beloved,

HEAR FOR YOUR COMFORT

and encouragement these words "Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool" And there are promises adapted to every possible state in which a believer can be placed—promises of the presence, the power, the grace, and the love of God Do we ask for support in the path of duty?—the promise is, "I will uphold thee with the right hand of My righteousness" Do we need deliverance from danger?—the assurance is given, "I am with thee, to save thee and to deliver thee, saith the Lord" Are we alarmed at the enemies which compass us about?—we receive the promise, "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever." Do we desire spiritual instruction?—the promise is, "I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way thou shouldest go" Do we faint because of the perils and toils of the way?—the promise is, I will give unto him that is athirst of the fountain of the water of life freely" Or do we desire to see God's glory and power in the sanctuary?—the promise is, 'I will bring them to My holy mountain, and make them joyful in My house of prayer" In short, there is promise of grace, mercy, and peace, for every situation, every circumstance, every event of life, and assurance of safety here, of glory hereafter

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 Evangel," Victory Press, Park Crescent, Clapham, S W 4

JUMBLED TEXT Here is a jumbled verse from the 6th chapter of John's Gospel (ast half of chapter) All the letters of each word are together in every case, but the words are not in their right order

SIIH HATT SA HIIIS CHWIIH SI TEA EH NANN
DABRI AHHT FO VAHEEN WOND RUYO MICA
SLIHFAR IDD MORF DAN TON LALSH ATEETH RI BAD
DADL LAR VEIL VEER ROF

Write out the complete verse, and give its number in the chapter

Solutions should arrive by first post Monday, September 21st

SOLUTION TO CROSSWORD, SEPT. 4th

I O C T H I S
T R A N S F O R M E D
E F F I C I E N T
N O W N O I
B E R O D H
W M R Y E
I L L O
N D D B U I
G B Y R

Correct answers were received from:
Stella Cliff, Gladys Finch, Olive E. Grigg, George Hesting, Joan Hill, Mary Hurst, Daphne Keyho, Barbara Mappin, E Nimmo, Alfred Yardley, Mabel Young

Romans xi 2

Grace triumphs in human helplessness the tendency in man is to turn away from those who are helpless

HEALED OF DROPSY

at Principal George Jeffreys' Birmingham Campaign



MRS A. A. DODD

" It is with gratitude to God I here testify to the healing power of a loving Saviour. I was a great sufferer with dropsy, which had followed an illness of rheumatic fever. I suffered great pain at times. I do thank God for the Elim Campaign in Birmingham. I went to the meetings, was prayed for and anointed in the Name of Jesus by Principal George Jeffreys, and I am so thankful to say that the dropsy has completely gone"—(Mrs) A. A. DODD.

Our sister, Mrs. Dodd, writes: " It is now over twelve months since the Lord healed me of dropsy. I have had no return of it since. To Him be all the glory "

Spiritualism: True and False

By HENRY PROCTOR, F.R.S.L.

SPIRITUALISM is not a thing of yesterday, but was as well-known under the Old Covenant as the New, as shewn in its severe prohibitions under the law. The word translated *witch* was not intended to be understood as it was during the middle ages, but as we now understand it of spiritual mediums. This is made clear by the account of the so-called witch of Endor, for she acted in a way precisely similar to that of the present-day medium.

This alone should teach us to regard any approach to spiritualism, or spiritism, as many now prefer to call it, with

EXTREME CAUTION.

There is a great distinction, however, between the communications received from these spirits, and those which the Scripture shews us to be the legitimate heritage of the sons of God. For there are *two* ways of establishing communication with the invisible—one is legitimate—entering by the Door; the other is that which our Lord speaks of as climbing up some other way—by the thieves and robbers at whose hands "the kingdom of heaven suffereth violence."

of barriers erected for the protection of mankind against evil spirits, against whom the Scriptures expressly warn us, describing them as "seducing spirits," who teach "doctrines of demons."

The writings of spiritualists prove this, for even the great controlling spirits, such as "John King," who is said to have a whole army of spirits at his command, are not such as any honest person would seek to for guidance. Florence Marryat tells us of "John King," that his earthly name was Sir Henry de Morgan, who lived during the time of Charles I and Cromwell, followed the profession of a pirate, and was executed for treason on the high seas. Among the spirits he was permitted to manifest were those of misers, murderers, and suicides, who still used the same foul language to which they were accustomed during their earthly lifetime.

Spiritualists freely admit that they often come into contact with lying spirits, and they give it on the authority of some of the higher spirits, such as "Imperator," the guide of Mr. Stanton Moses, that "the majority of spirits who manifest at circles, simulate characters which do not belong to them."

Modern spiritualism is an unlawful breaking down. On the other hand, there is doubtless

A DIFFERENT KIND

of communication, by the "ministering spirits who are sent forth to minister to them who are heirs of salvation," of whose presence with the saints we have abundant scriptural evidence. These do not, however, reveal themselves, but simply act as messengers and servants of God. They never coerce or command, as evil spirits do, nor seek to bring themselves into prominence. Nor do they grant petitions, nor exercise intercession—these offices being reserved to Christ, our only Mediator and High Priest.

Evil spirits use their dupes for their own vile purposes.

On the other hand, the true "ministering spirits" are careful for the best of reasons not to make their presence known, or in any way to direct attention to themselves, because if they were known in their office as guides the weakness of the human mind

would cause us to want to place ourselves in their hands like a little child, and to be told everything that we should do.

This course would be unfavourable to our spiritual development. The Holy Spirit Himself gives us a needed thought at the right time, enabling us to see the reason for the proper course of action by

ILLUMINATING OUR MINDS,

and so opening up our consciousness to the truth, that we absolutely know it to be such, with a perfect assurance, which cannot be shaken.

We should constantly expect such guidance, and use every means in our power to increase the strength of the faculties of the inward and spiritual man by use, so that we be readily able to discern between good and evil, and to know the spirits whether they are of God (Heb v 14; I John iv 1)

Concise Comments & Interesting Items

The national financial crisis has resulted in the formation of a National Government. It is claimed that such a step was essential. We can well believe it cost Mr MacDonald and Mr Snowden a great deal of heart-burning before they acted in such a way that they have estranged themselves from their old friends—the Labour Party.

Whatever may be our view of the political situation, we can only admire the self-abnegation of those who in the face of tremendous opposition have taken a path which they believe is in the interests of the country, and not to promote the views of any special party. It is for us to continue in prayer that God will overrule the tangles of national and international life for the triumph of Himself.

The weather (controlled by God) has not helped us over national difficulties. Farmers have been very hardly hit this year. The following, taken from a special report by Sir Philip Gibbs, shows the seriousness of the situation.

"We are all getting anxious about financial troubles, but many of these farmers have got beyond that point. They have reached an utter hopelessness.

"The weather of the greater part of August spoiled holidays and sport. But it also spoiled this year's harvest and beat down crops which a few weeks previously were so tall and fine, standing as the last hope of men already desperately stricken by heavy losses.

"Farmers are staring into the face of ruin which has an ugly visage.

"If the harvest had been good they might have held on another year, somehow, with a little ready money, by selling crops for less than the cost of raising them. Not good business, but better than nothing.

Now that August's foul weather has wasted their year's work there are many farmers in England who next Michaelmas will walk away from their fields, broken-hearted, leaving nothing but debts behind them and the ghosts of themselves in the land their fathers ploughed."

Mr MacDonald describes the situation as that of the war over again.

From our Christian standpoint we believe that God is permitting all that is taking place, and we ask, if it is the war over again, why not have the national prayer over again which won us the war? Why not seek God that His mercy may be extended to a nation that has largely dethroned Him, and enthroned instead the passing pleasures of time?

Gandhi is coming to England after all. He comes as a native of India. His interests are centred in his own land. He is a strange figure, yet in many ways a striking one. He refuses to yield to Western luxury. Here is an extract from the description of his life on board ship.

"Gandhi has brought on board ten gallons of goat's milk specially procured. He sleeps on the bare deck under the stars, and rises at four in the morning.

"He is carrying out his usual daily ritual of spinning. To-day he held a meeting for prayer on deck in which some of the passengers took part. Meanwhile, despite all blandishments, he refuses to transfer to first class.

"Passengers are charmed with the smiling grace with which he capitulates to requests for snapshots and autographs."

One paper has an editorial on him which will commend itself to most

"It is most important that there should be no guying of Mr Gandhi on his arrival in England. It is so easy to poke diverting fun at his nuts and his goat's milk and his loam cloth. It must be remembered that these are not the props of a music-hall comedian, but passionately sincere expressions of a definite philosophy of life and conduct. Mr Gandhi is coming to England as the guest of the nation. The very fact that his habits and outlook are so different from ours is an additional reason for treating him with especial courtesy."

He comes, however, as the avowed enemy of Christian missions in India, and the champion of the Hinduism which has made them necessary.

The speed of a lie is the subject of an editorial, and also comments on the editorial, in the "Pentecostal Testimony." It forms striking reading.

"An editorial in the Port Huron 'Times-Herald' made the following comment on the above statement: 'Perhaps someone has said something false about us. We encounter it on every turn. But when we try to follow it with the truth, we are hampered at every turn, and often fail to get anywhere at all.'

"Tillman said, 'A lie travels faster than truth, because it meets so many friends who give it a ride. Truth gets up in the cold grey dawn, and has to knock four times before it can get a door open. But a lie is greeted with a glad hand, is creamed and coffee'd, fed and petted, laughed at and slapped on the back, and then sent hurrying on in the swiftest motor on the place.'

"Someone has said, 'Sound travels at the rate of 400 yards per second, scandal 1,000 yards, flattery 500 yards, truth, 2½ yards.'"

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, Sept. 20th. Psalm lxxvi 1-20

"If I regard iniquity in my heart, the Lord will not hear me" (verse 18)

The Lord Jesus was always heard when He prayed. He could say, "I know that Thou hearest Me always." No word that He uttered to His Father was disregarded. The perfection of His daily life ensured the perfection of His prayer life. His prayers were always regarded because He never regarded iniquity for the briefest moment. It is the love of sin which ruins prayer. If we "regard"—or, as it may be rendered, "look on with favour"—iniquity in our heart, then God cannot look on our requests with favour. Is there any evil habit in our lives in which we find pleasure? If so, two things are certain, we are not living a sanctified life, and our prayers are being hindered. Blessed are the pure in heart, for their prayers are heard.

Monday, Sept. 21st Psalm lxxvii 1-7

"Let all the people praise Thee. Then our God shall bless us" (ver 6)

Praise and blessing go hand in hand. I know a certain cliff railway where as one car goes up the other comes down. If the one did not rise, the other could not possibly descend. We have a railroad from earth to heaven. As one car goes up filled with the passengers of praise, the other comes down loaded with the passengers of blessing. As our doxology rises to God His benediction descends to us. The more praise, the more blessing. As our pilgrim songs abound the blessings from God likewise abound. Grumblers live in Poverty Square, but praisers live in All-you-know Avenue.

Tuesday, Sept. 22nd. Psalm lxxviii 1-18

"The rebellious dwell in a dry land" (verse 6)

This is sadly true of Christians who inwardly rebel against God. Some Christians live in a very dry land. There are no praises, no Amens, no Hallelujahs, and no radiant faces. They are always complaining about their circumstances. The weather is the worst for years. It aggravates their rheumatic pains. Business is bad. They can't be expected to give anything to the building fund or the missionary work. They will soon be in the workhouse if things don't alter. They pull a long face when others tell them of their joys. They think the young people are far too happy. Still they will soon get over it, and so forth. Oh what a dry land it is! Get rid of the dry clouds of rebellion, and the showers of blessing will fall. When the rebellious spirit is put away, the desert heart will blossom as the garden rose.

Meditations by PERCY G PARKER.

Wed, Sept. 23rd Psalm lxxix 19-35

"Blessed be the Lord, who daily loadeth us with benefits" (verse 19)

There is a load of sorrow, and there is a load of blessing. R. C. Chapman used to say, "I am heavily loaded this morning. The Lord is loading me with benefits." If we put the Lord first, then the load is one of blessing. If we put the world first, then the load is one of misery. How does mother come down stairs in the morning? Does she come down with a weary tread, and heavy sighs? Does she hold her hand to her head, and carry a funeral look? When this happens, it casts a cloud over the whole family. But if mother and father are bright and grateful, if they are praising the Lord for the blessings of life and the comforts of home, then they are feathering the home nest with that which will help to keep hearts warm all day long.

Thursday, Sept 24th Col 1 1-17

"In whom we have redemption" (verse 14)

The world looks for redemption in many directions. Some place their faith in a theory of evolution which is to lift them higher and higher until they reach perfection. Others trust in supposed re-incarnations whereby they reach a more perfect life at each incarnation until they have reached the highest, when no further incarnation is necessary. Others trust in religious forms, others in good deeds, others in social standing. But all these things are worthless to God. Redemption is only found in a Redeemer. That Redeemer is Christ. Everyone who believes in Him stands on redemption ground. Redemption ground is found at the top of Calvary's hill, and from the top of that hill each of us may "look awfully across the sea, where mansions are prepared for me, and view the shining glory shore—my heaven, my home for evermore."

Friday, Sept 25th Col 1 18-29

"We preach that we may present every man perfect in Christ Jesus" (verse 28)

Here we have the aim of preaching—the presenting of every one faultless before God. We should not only have a passion for perfection in ourselves, but a passion for perfection in others. The aim of a preacher is not eloquent sermons, but eloquent lives. He aims not at praise from the lips of men, but beauty of character in the lives of men. His aim is to make men, not sermons. Every Christian should be a preacher in the highest sense. A mother should be

a preacher. Her ambition should be to present each one of her children perfect in Christ Jesus. A shop-assistant should be a preacher. There may not be much talking, but there will be plenty of living. Week-day sermons are often more effective than Sunday ones.

Saturday, Sept 26th Col 1 1-15

"Ye are complete in Him" (ver 10)

Man was not made to dwell alone. Man was created in such a form that he was only complete when filled with the Spirit of Christ. Adam lost this when he fell and became incomplete. Man is only completed again by the new birth, when the Spirit of Christ once more indwells him. Man was no more created to be complete apart from God than a fish was intended to be complete without water. A fish is only contented as it moves and has its being in water. So we are only content and complete as in Christ we live and move and have our being. A Christian is simply a normal being. Only humanity crowned and completed by Christ is true humanity.

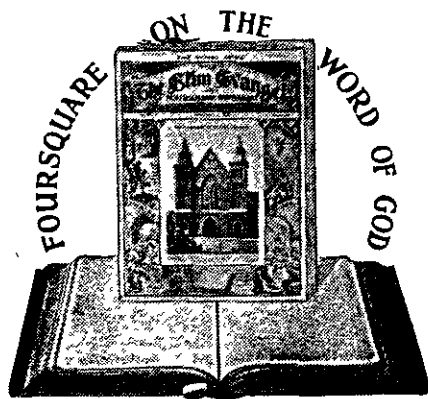
Has Your Verse Changed?

A poor woman in an evangelist's meetings in Glasgow was brought into the light by a little verse in the 5th chapter of John, "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

The evangelist gave her the verse, written on a little card, and sent her home rejoicing with her little son. They both went to bed that night, happy as angels. But in the morning she came down to breakfast as gloomy as ever, her face all clouded and her heart utterly discouraged. She had had a night of conflicts, doubts, and fears, and when her little boy asked her what the matter was, she could only burst into tears and say, "Oh, it is all gone. I thought I was saved, but I feel just as bad as ever."

The little fellow looked bewildered and said, "Why, mother, has your verse changed? I will go and see." He ran to the table and got her Bible with the little card in it, and turned it up and read, "Verily, verily I say unto you He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

"Why, mother," he said, "it is not changed a bit. It is just the same as it was last night, it is all right." And the mother looked with a smile at the little preacher whose simple trust was used of God to save her, and taking him in her arms, she thanked God that her precious verse was still the same and her peace was unchanged as the everlasting Word of God. Is not this what the Apostle means? We are justified, now let us have and hold fast to the peace. It is not merely forgiveness, but it is an everlasting decree. Let us walk in the strength of it, and never allow the shadow of a doubt or fear to cross the sunlit sky of our heaven.



EDITORIAL

Sacrifice.

At times in worldly affairs we get noble examples of sacrifice for conscience sake. This was recently exhibited by Mr J H Thomas, so well-known for many years as a Labour leader. In the time of national emergency, however, he deliberately put his nation before his party, with the result that he lost his position as Secretary of the National Union of Railwaymen. This means a loss of £1,150 a year and a substantial pension.

How much more should those whose faith is in God be prepared to go forward in the Lord's sphere of service without consideration of loss or gain. Practically all of us at some time or other are brought to a testing place. On the one hand is the will of God, on the other hand is apparent financial gain. Happy are they who put the will of God before any other consideration. In the long run the man who wills to do God's will always wins. Gold is nothing to God. He can produce gold any day. The thing that is so important to God is men—men of faith. It is not through money that God's work goes forward, it is through men and women of faith.

Pentecost Blocked.

D L MOODY shrewdly shewed to us how Pentecostal blessing may be hindered. He said,

"Suppose that on the Day of Pentecost the apostles had been

criticising Peter, do you think the Holy Spirit would have worked so miraculously? Imagine John whispering to James, 'It doesn't seem to me that Peter is quite up to himself this morning', and James replying, 'I am disappointed myself. This is a representative audience, and he lacks polish and finish.' Suppose Andrew had turned to Matthew and said, 'Really that is too bad for Peter to be so harsh on the Pharisees and rulers. There are so many other things upon which we can agree, I do wish he would avoid all controversial subjects.'

"Do you think that if that had been the attitude of the apostles there would have been any conversions?"

The contentious spirit hinders blessing. Love keeps the channels open.

Spreading Elm Blessings.

AFTER the blessing experienced at the Summer Bible School held at Elm Woodlands this year, so many expressed the desire to attend similar lectures in the winter months, that it has been decided to open the College lectures to all visitors staying at Elm Woodlands.

The College, being centrally heated throughout, is an ideal place to spend the winter, and the knowledge that spiritual and physical blessing must result from the study of the Word of God, should commend itself to those

able to take advantage of this splendid opportunity.

Visitors will be received for long or short periods. The College term commences on September 19th, and the regular lecturers will be Pastor P N Corry, Principal P. G. Parker, and others.

For terms, apply without delay to the Superintendent, Elm Woodlands, 30, Clarence Road, Clapham Park, S W 4.

Appointment.

As a result of the passing of Pastor W Henderson, the late superintendent of the London S Division, Pastor Joseph Smith has been appointed superintendent in his place, and has been called to London to join the Headquarters staff.

Spurgeon says, "Christ's merit covers our demerit." COVER is the Old Testament word for expiation and propitiation.

We shall have more to do to bless God for what He denies us, than for what He gives us.

—ROWLAND HILL

We gratefully acknowledge the following anonymous gifts—Glasgow, for the work of the ministry, £9. Clapham, for Foreign Missionary work, 8/-.

MISQUOTED SCRIPTURE

No XVIII.—Proverbs xiv. 12

HERE is a verse which is often quoted thus: "There is a way which seemeth right unto a man, but the end thereof is death." Preachers are guilty of this misquotation as well as others. The correct rendering of this important verse is, "But the end thereof are the ways of death." What a world of difference there is between the two. If the former were correct it would mean that every wrong turning man took on the pathway of life would lead to death without any exception, whereas the actual statement of the precious Word points out that every wrong turning man takes leads into the ways of death, but not of necessity into death. Here is revealed the mercy and goodness of God, for after having trodden the ways of death, we may accept God's Word, and by obedience to it turn again on to the pathway of life.

The Lord's Provision for the Body

A Sermon by Rev PAUL RADER

Acts iii, 1-16; xiv, 8-18

THERE is so much that is fundamental about Divine healing and about the whole life of faith, that it is well to look upon Divine healing as a real, practical outcome of faith

We love to talk about the bigness of God, the possibilities of faith, and the power of Jesus, but try to bring a man down to a concrete case and immediately

HIS FIGHT OF FAITH

comes A man will say, "I can trust God," Yes, but for what? It is that kind of question men do not like and their faith is brought to an end I believe the Lord is able to keep me" That is abstract truth large and big Is He able to keep you to-day from falling? "I never trusted Him for a day" You see, it brings you right down to brass tacks "I believe God takes care of everything and God does everything" Yes? You have a particular sorrow—is He able to comfort that sorrow?

You know the story of the Episcopal minister who came to the death of his only child It broke his heart and he decided to go away from his parish for a couple of months to get his heart healed and to get back in line with the Lord On the morning he was leaving, his eye caught the motto, "My grace is sufficient" But he had let go He could not stand, he thought, to preach again "I don't believe," he said, "I can ever lift up my head again I trusted and prayed, and my daughter is gone" After he got through talking, he noticed

THE MOTTO HAD NOT CHANGED

a bit Still it read, "My grace is sufficient" The longer he looked at it, the larger the "is" grew, and finally the hour came when he had to settle the case with God, with the result that instead of going away for a two months' vacation he walked into his own pulpit with an "is" as big as God, and found that His "grace is sufficient"

Jesus Christ is out of the tomb and in the glory, and the most practical thing that any man can believe is that Jesus has healing for us He has made very practical provision for a person in this world I am not here to say that we get our resurrection bodies yet, but He has made provision for us here This is His house After stirring up the batter to make cakes for the army of children and visitors, especially for Sunday, and putting the cakes in the oven, we children used to divide the spoons to lick off the batter But before that division was made, we children each had a spoonful of batter which we put on the back of the stove Mother kept a kindergarten going all the time the baking was going on On the back of the stove were those little spots of batter Before long it would be time to turn them over Then we ate them and had the nicest time eating them We did not get Sunday's cake yet but we had the dandiest sample We really knew how it was going to taste next day What we get

in healing is a sample of the resurrection life I don't claim that healing is the resurrection, but

I HAVE BEEN HEALED,

and I know just what the resurrection is going to feel like It is not going to be a total surprise when mine eyes see the King

Some Bible teachers try to tell us that healing is something for the kingdom age, that is, through the Millennium, and that Jesus as King of the Jews, manifested His healing power, but that after He had finished that work, the healing dropped away, that the Church loses this power of Jesus Christ in healing, but that it will come back again in the Millennium If I can find in the Word of God that while the disciples were preaching to the Jews only there had been healings, and that in turning to the Gentiles there had been no healing, I should stand with that class of Bible teachers, for I don't want to hold any doctrine that is not in the Word of God If these men can prove that healing was given to the Jews only, and that while Christ was declaring Himself King of the Jews and the Messiah of the Jews, He gave to them those blessings they are going to have in the Millennium as an earthly people, and we as a heavenly people are not to receive these things, then I would turn back with this school which believes that healing was only for the kingdom and for the Jews

But I bring to you these two stories in the Acts of the Apostles which are

PLACED IN THE BIBLE

for this purpose, to shew that the very same kind of healing performed on a Jew was performed by Paul on a Gentile, that the circumstances were alike, that the ways by which the disease was attacked and the miracle performed, were exactly the same In type and circumstances they are alike, but one miracle was performed on a Jew, and the other on a Gentile "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth And when the Gentiles heard this, they were glad and glorified the Word of the Lord" (Acts xiii 47, 48) In this chapter Paul turns to the Gentiles, and in the next chapter this marvellous miracle is performed on a Gentile by Peter, the leader of the apostles to the Jews We, therefore, have a perfect scriptural basis to believe that healing is for this age I don't see how anyone can dispute these two stories—the one occurring at the opening of the Gentiles' time, and the other at the opening of the Gospel through the lips of Peter after the Day of Pentecost It is the same kind of miracle that Paul performed, and the result is just the same

I don't want any person on earth to believe in healing just because somebody says so, because if you get into a hard and dark hour where God tests you, you will not be able to lean on what anyone says

It may be that that particular person in whom you trusted, is gone, and you say, "I depended on him for prayer" If you really see the fact of healing in the Word of God, then you can stand on the Word of God and claim the promises of God This will give you real fighting strength

I love to preach healing, and I love to see people practice healing, because there isn't anything to drive you to the limit of your faith and keep you right up against God and His Word, like taking the Lord Jesus Christ as your Healer Once you see it in the Scriptures, it is settled for you If you don't see it, don't take it

SANCTIFICATION MEANS SEPARATION.

I should hate to see anyone take the Lord as his Healer unless he is sanctified If you have not come to the place where you have died out to the opinion of people, there will come a great time of testing when you will listen to the Lord Jesus Christ or to your relatives, and unless you have said a big "Yes" to Jesus, then you will not go through when the test comes There never was a boy who went "over the top" but that the minute he got there, the bullets started If you intend to lead a Divine life, a supernatural life that is all in Christ and Christ in you, and you step over the border in the faith life, make up your mind you will draw a lot of firing from the enemy

I believe God is ploughing up faith I don't believe a man has to know what he is praying about I have more real downright Holy Ghost praying over something that never concerned me at all I go to my closet and catch His Spirit in intercession and begin to intercede I know that faith will not return to me void, but it will be used to His account in heaven God seeks to lead every Christian by faith.

The Lord wanted to test Peter So He came walking on the sea He came after a long watch He made a date with these men in the boat and said, "I'll meet you on the other side" Since He made a direct promise, they can be sure that their boat

will not go to the bottom It may whirl around, but the boat will land, and the crew will gain their lesson The disciples were greatly worried because of the storm They prayed during the first, the second and the third watches, until their faith was taking hold Peter was praying and crying to God, and his own faith was tested Probably Peter was praying, "Lord, save this boat and this crew We are going to die" That was not the important thing The important thing was whether he was going to believe God? Was he going to be a real martyr? Since they were disciples, Jesus had a right to test them In the fourth watch, He came walking on the water Peter said, "It is the Lord Lord, if it be Thou, bid me come to Thee on the water" He has the problem Most of us would start right out, but in this faith life there has to be something between us and the Lord whenever we are praying for something definite and specific, What right had Peter to walk on the water? None But he said, "If it be Thou, bid me come" Peter

WALKED ON THE WORD "COME"

of the Lord Jesus But he forgot about the little word "come" and began looking at the waves

I have to find out in the Word, has He made provision for me? When I hear somebody talking about a new revelation, I begin to suspect very much that they haven't been talking to the Holy Ghost but to some other kind of power The revelation is made God's provision for you is in the Word When you step out for anything, to trust for money or enterprise, or for Him to do any kind of work He wants you to do, you ought to have the Word of God under your feet, you ought to have a promise and step out on that promise, and have this to put up to God Did God say, "Come"? In the hour of this sickness has He said "Come"? He certainly has He not only said, "Come," to that multitude, but He is just the same to-day There is the position and the basis and the real promise of God to hold you

He is Coming!

E A H

E A HINCHCLIFFE

He is com-ing, Hal-le-lu-jah, We shall hear the midnight cry B:

hold the Bridegroom cometh, We shall meet Him, we shall greet Him by e and by e

Bible Study Helps

KEY WORDS IN EPHESIANS

- Chapter I—Redemption (v 7)
- Chapter II—Reconciliation (v 16)
- Chapter III—Revelation (v 3)
- Chapter IV—Walk (v 1)
- Chapter V—Worship (v 19, 20)
- Chapter VI—Warfare (v 11, 12)

CHRISTIAN SERVICE.

- 1 The **work** is solemn—therefore, don't trifle
 - 2 The **task** is difficult—therefore don't relax
 - 3 The **opportunity** is brief—therefore, don't delay
 - 4 The **path** is narrow—therefore don't wander
 - 5 The **prize** is glorious—therefore, don't faint
- D M Pantou

Transjordan and the Borders of Arabia

By LAURA RADFORD

TRANSJORDANIA Yes, I want you to see it, to know it, and to love it, even as I do.

So take your map and follow the road as we leave Jerusalem from the Damascus Gate, out upon the Jericho road, past St. Stephen's Gate and Gethsemane, then up the hill and on to the left through the village of Bethany, the home of Mary and Martha and Lazarus. Then on up through the Judean hills, and in half an hour we pass the Samaritan's Inn, which was

WRECKED BY THE EARTHQUAKE

in 1927. Soon we reach a point in that beautiful road where a row of stones block the way and a signboard reads, "Road closed." The earthquake had so injured the embankments on the lower part of the Jericho road that when an unusually hard rain fell last October the roadbed gave way in many places and the traffic was diverted to the old road along Wady Kelt.

Then on up through that wonderful gorge that overlooks the brook Cherith, where Elijah proved God's faithfulness for so many days. The climb is a steep one, but at length a turn in the road reveals the banana groves around the old city of Jericho, and a rapid descent brings us down below sea-level. Every house in Jericho was injured by the earthquake, and the Palace Hotel collapsed, killing several persons. A few of the larger houses have been restored, but most of the smaller ones remain as the earthquake left them, adding to the generally uninviting appearance of the town. Then there is the quick run of fifteen minutes over a level road across the Jordan valley, and through the sandy salt dunes that stretch out on our right down towards the Dead Sea.

At the Allenby Bridge we must stop and register our names. The trappings of the police and soldiers on duty, the tidy appearance of their office and barrack room (although the earthquake broke down their building and they had to live in tents for many months) make us know that we are yet in a land

POLICED BY THE ENGLISH,

a marked contrast with what meets us on the other side of the bridge. As we cross the bridge the Jordan River below looks small and muddy, but the overhanging trees and bushes are a restful contrast with the barren stony hills through which we have just passed. Again we stop to give our names to another group of police on the other side of the bridge, and both their dress and manner tell us we are now in Transjordan. The East emerges. On this side of the Allenby Bridge we may be kept waiting until the soldier on duty has finished his breakfast or his cigarette, but when we have breathed Transjordan air long enough to forget the throbbing pressure of Western life we come to know that these delays are by no means always a show of disrespect and sooner or later we will hear his hearty "*Ma*

salaam" (Go in safety), and off we start across the plain on the east side of the Jordan. We soon pass through the uninteresting little village of Shunit near which is the winter camping ground for the

TRANSJORDAN FRONTIER FORCE,

a section of the Palestine gendarmerie. When I visited their camp a year ago one of our young men told me that they did not lack for amusement, for each night through their radio they "listened in" to the concerts and dances in London. An Arab in "the wilderness beyond the Jordan" listening each night to music in London! I gasped as he told me, and my heart cried out, "What might not have happened in that lonely training camp if each night a Gospel message had been broadcast!" There, beside this village of Shunit, runs a beautiful little stream of water, one of many such brooks in Transjordan, though I have not seen any such in Palestine. The road follows this stream for some distance, and I wish I could describe the grandeur and beauty of the next few miles. A flock of sheep quietly resting by the water's edge, cattle standing in midstream, lifting their heads leisurely to gaze at our car as we whizz by, here and there a group of weary pilgrims who have stopped to rest, pilgrims who, perchance, have come from some far distant land to visit Jerusalem en route to their holy shrine of Mecca. Walking is the usual mode of transit for such pilgrims, for does it not save money as well as lay up merit for them? And time is not a matter of any consequence on such a pilgrimage. In some places the overhanging cliffs seem like series of connected cathedrals, and in the spring and early summer the

BIRDS AND WILD FLOWERS

allure one to linger by the way. The chauffeurs are usually intent upon their journey's end and seldom linger by the wayside, however alluring the spot may be, and so onward we must go. Soon the road leads us through gardens of apricot, fig, and pomegranate trees, and a sudden turn reveals Salt before us, built up on the east and north slopes of three mountain spurs, with a higher mountain just opposite and a narrow valley between just wide enough for a good motor road now in the process of construction, which will enable tourists to visit Jebel Osha, Hoshea, without the troublesome one hour's donkey ride of time immemorial. From here at a height of 3,600 feet, one may have a magnificent view of a considerable part of Palestine, the Jordan Valley, the Dead Sea, and the Mount of Olives, all to the south and west, Mount Ebal and Mount Gerizim directly opposite, Mount Tabor, and the mountains around the Sea of Galilee to the north, with the Great Hermon in the far distant north. The prophet Hoshea belonged to the northern kingdom of which the land of Gilead was a part during his lifetime, and perhaps he was born in the midst of those hills. At any rate this mountain bears his name, and here the Bedouin

have for centuries offered their sacrifices of sheep in his name, Moslems and Christians uniting in honouring the old Israelitish prophet

Although some deny the statement made by Eusebius that Ramoth-gilead, the old

PRIESTLY CITY OF REFUGE,

was on the hills now occupied by Salt, yet I know of no city in all the world that answers so perfectly to all the requirements of a place of refuge for the manslayer. The entrance to the town is through a narrow defile, hence it is a place easily guarded, and the mountains stand round like sentinels. As we enter the town our first thought is that it looks like a large dovecote, for the houses rise, tier upon tier, the roof of one being courtyard to the one above, so closely are they built together up over the sides of the mountains. It is said that Salt was the seat of an early Christian bishop, but that the town had no political importance until the time of the Crusaders, when Saladin took up his abode in Transjordan and built there a strong fortress. The remains of an old Roman fort are yet in view on the hill just above our part of the town.

The people are rough, but hospitable, fiery, with large ambitions, but often moved by childish whims and fancies. Thank God for the confidence they have in the Christian missionaries, and their willingness to gather several times each week to be taught the Word of God. They often describe their present changed condition by saying, "Since we received the Light," and the men who have been born of the Spirit say, "Now that I am free." One man said, "We were in darkness, but now we are moving out from under the shadow that has been so long upon all of us in Transjordan."

Amman, the capital of Transjordan, is an hour's drive from Salt, and the new part of the town is being built upon the slopes of a mountain, but the old town lies below on the level land along

THE BROOK JABBOK.

This town has had a remarkable growth, its population having increased in a few years from 8,000 or less, to nearly 25,000. It is the residence of the British Representative, the seat of the Transjordan Government, and the market centre between Damascus and Arabia. Many pilgrims to Mecca, traders and merchantmen to and from all parts of Arabia, pass through Amman annually. When made the capital it was just a village like many others on the border between Transjordan and Arabia, but today it is a busy commercial centre with many imported supplies, and with frequent visitors from Western lands, and thus even the fanatical Moslem on his way to Mecca is brought face to face with Western influences that help to break down his prejudices against Christianity. The remarkable grain fields around and beyond Salt and Amman compare favourably with the cornfields at home, but the vineyards, particularly in the neighbourhood of Salt, are unequalled in all the world. Even Isaiah spoke of the vine, the vintage, and the raisin cakes of Moab, and there is also an old Arabic saying among the Bedouin, "Thou canst not find a country like the

Belka." As the neighbourhood of Salt is famous for its vineyards, and the land west and south of Amman is famous for its grain fields, so Bashan, the present Hauran, as is described in the Scriptures, is rich in its fatchings, herds, and rams.

Long centuries ago a young man, in company with his father, left his ancestral home in U^r of the Chaldees to go into

THE LAND OF CANAAN

The Arabian Desert, that vast waterless ocean of burning sand, then as now, lay between Chaldea and Canaan, hence the long journey to the north into the land of Padan-aram, where they tarried at Haran. There Terah, the father, died, and then Abraham freed himself from the idols of his ancestors, and moved forward in simple, obedient faith and, doubtless crossing the northern part of Transjordan, came into the land of Canaan, to receive the Abrahamic covenant from the Almighty God, the El Shaddai. Genesis xv 18-21, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." It is evident that this promise includes all of Syria, all of Transjordan, a considerable portion of Arabia, and the portion of Egypt east of the River Nile, as well as all of the Palestine of the present which is called the Promised Land, regardless of the fact that it is but a small part of the land so clearly demarcated in the covenant the Lord gave to Abraham and which is recorded for our instruction and encouragement to-day.

As we continue this study it is necessary to keep in mind the injunction of Paul, who was the Jewish Apostle sent to the Gentiles, for he says in Romans ix 6, "They are not all Israel, that are of Israel." Therefore it is evident from the Scriptures that "the seed of Abraham" is more than just an earthly Hebrew nation, and that the territory outlined in that Covenant has been set apart for more than just a national home for the Jewish people. Read again the past history of that land, and notice the many prophetic statements about its future, all of which must be fulfilled. The land across the Jordan mentioned in that covenant was that of the Hittites to the far north, which is now a part of Syria and is ruled by the French, the Ammonites along the eastern border adjoining the Arabian Desert, the Kadmonites whose land was afterwards known as Bashan, and the Rephaim on the south, who were

THE GIANTS,

or people of large stature, but who were conquered and absorbed by the Moabites, evidently by Divine command, for in Deuteronomy ii 9 we read, "I have given Ar unto Lot (Moab) for a possession." But the part of that land conquered by Moses and allotted to the two and a half tribes had been previously taken from the Moabites by the Amorites whom God had commanded Israel to destroy.

To the south of Moab was Mount Seir, or Edom, the land given "unto Esau for a possession." It extended from the Dead Sea to the Gulf of Akaba and includes those famous ruins of Petra, one of the places which the Wahabites are to-day demand-

ing be returned to the territory of the Hedjaz, instead of being included within the Transjordanian boundary. Esau was Jacob's brother and we read in Romans ix 13, "Jacob have I loved, but Esau have I hated." God was a God of peace, but the thing in Esau that God hated was what brought forth the prophetic words from Isaac, his father, "By the sword shalt thou live" (Gen xxvii 40). In Isaiah xxxiv 5 Jehovah declares, "My sword hath drunk its fill with blood, behold it shall come down upon Edom, and upon the people of My curse, to judgment" (verse 6). "Jehovah hath a sacrifice in Bozrah, and a great slaughter in the land of Edom" (verse 8). "Jehovah hath a day of vengeance and the streams of Edom shall be turned into pitch, and the dust thereof into burning pitch." These and other prophecies seem to indicate that God's judgments will fall heavily upon the land south of the present Transjordan. During the time of Christ, Edom was yet occupied by those wanderers of the desert, but in the sixth century when the

DESCENDANTS OF ISHMAEL

in Arabia embraced the teachings of Mahommed, Edom easily fell a prey to his sword, and up to the present day *the land of Edom as well as all of the Arabian Peninsula*, with the exception of two points on the southern coast, is closed to the Gospel. In that land there are not only the descendants of Esau, but also of Ishmael, in fact many Moslems claim they are the direct descendants of Ishmael, of whom God said to Hagar, his mother, "He shall be as a wild ass among men, his hand shall be against every man" (Genesis xvi 12). And these words are still true, as is evident by the present unrest amongst the Moslems in these Eastern lands, an unrest that is expressing itself in very harsh terms against all Protestant missionary effort.

But is there no hope expressed in the Word of God for these peoples? Parallel with God's declarations of His judgments there are words that fill our heart with a large hope. In Isaiah xxi 11 we read, "One calleth unto Me out of Seir, Watchman, what of the night? watchman what of the night?" (What hour is it? what hour is it?) This is the picture of the camel-trains that have been forced to camp for a few hours' rest in the night. In their eagerness to reach the end of their desert journey, they are asking if

THE DAWN IS NEAR

at hand that they may rise and renew their journey. And the answer they receive expresses two parallel truths. Days of awful tribulation are before the world, before these very lands from which this picture is taken, "the night cometh," a dark, dark night, but oh, the glorious hope that has also been given us—"the morning cometh," for "the Sun of Righteousness shall arise with healing in His wings."

There is also that wonderful promise in Numbers xxiv 17. "There shall come forth a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite through the corners of Moab, and shall break down all the sons of tumult. And Edom shall be His possession who were His enemies." Yes, God has spoken of Edom as the people of His curse

but He has also declared that that land shall become His possession. How? The answer is given in Isaiah lxxiii 1, "Who is this that cometh from Edom with dyed crimsoned garments?" and the wondering prophet asked, "Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the winepress?" His answer to the prophet is His word of assurance to us to-day—"I have trodden the winepress alone. there was none to help, and the year of My redeemed is come. My own arm brought salvation." Edom, as well as Gilead, was included in what was wrought by the blood shed in Gethsemane and on the Cross, and though through the centuries they have been neglected by the Church, yet the printed Word is now being distributed in some parts of the land, and there is hope that soon every closed door will be opened, and

GOD'S PROMISE TO ARABIA

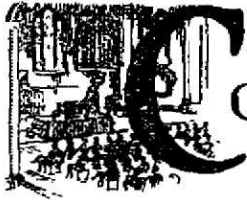
will have been fulfilled, "To him that was thirsty they brought water" (Isaiah xxi 13).

When in deep concern about his son Ishmael, Abraham cried to God, "Oh that Ishmael might live before Thee" (Gen xvii 18). God's reply was, "As for Ishmael, I have heard thee, behold I have blessed him." The blessing of salvation is thus secured for Arabia also, and so we do not look at the "things which are seen," but away to Christ "seated at the right hand of God," and in faith we move forward as He opens the way. Praise God that the land of Gilead (Transjordan) has opened wide her doors to the Gospel, and on every side is the urgent cry for teachers and preachers. God has revealed in Daniel vi 41, that "Edom, Moab, and the chief of the children of Ammon shall be delivered out of the hand" of the Antichrist, and Ishmael (Arabia) is also included in the blessing.

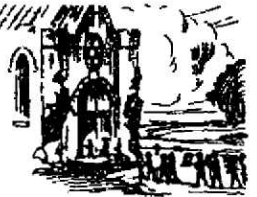
These lands are included by name in His revealed Word, and we stand fully assured that we are in the centre of His will in sending forth His Word into the regions beyond. "In the morning sow thy seed, and in the evening withhold not thy hand." These lands have been redeemed. It is our commission to make known to them their inheritance in Christ.

Bringing Them In

ONE of the most beautiful points in Mr Moody's life was his extreme earnestness and fidelity in doing little things for God's work. Bishop McCabe says that on one occasion Moody heard him preach Christ to the people. At the close of the sermon Moody said "Chaplain McCabe, I want you to preach that sermon in my Illinois Street Church to the poor sinners whom I will gather there for you." Moody held this service at midnight. When Bishop McCabe walked into the room with Mr Moody, there was not a soul present. Moody said "You sit down here, and I will go and get the audience." He went out on the street and in about a half hour returned, followed by a great crowd of toughs from the street. McCabe grew ecstatic as he told of the wonderful service held at midnight with these poor sinners. Moody was faithful over little, and God made him ruler over much.



COMMUNION IN GOD BUILDS THE CHURCH



Saints in Convention Fellowship - Confessors Pass the Waters.

OBEDIENT CONFESSORS.

Portadown (Evangelist McWhinnie) The arm of the Lord has not been shortened towards Portadown. In spite



Evangelist McWhinnie.

of the adversary's opposition the work is going on with rapid strides at the Elm Hall, Jervis Street. About 100 people made the journey from Portadown to Armagh to witness and take part in a baptismal service held in the Armagh Tabernacle (there being no baptism in Portadown). Pastor McWhinnie addressed a crowded congregation, showing it was meet at all times to obey the Lord's commands, and to take up our cross and follow Him. Each candidate gave testimony to the fact that they had passed from death unto life. Whilst Pastor McWhinnie baptised quite a number of men and women by total immersion, the congregation sang sweetly, led by Pastor J. Hill.

Just recently we started a Sunday school, and each Lord's Day shows an increase of attendance. God is blessing the efforts of his servant, Pastor McWhinnie, the people of Portadown are praising God for the Foursquare Gospel, and are looking forward to be led on to even greater victories in the future days.

Ealing (Pastor J. Kelly) Under the pastorate of Pastor J. Kelly the assembly meeting at Cranmer Hill, Cranmer Avenue, are stepping forward to victory. Our determination is never to look back but to win. We have received much encouragement from time to time from many faithful discourses. Chief among these have been "The greatest sin of Ealing" (rejection of Christ), which attracted much attention, "Gifts of the Holy Spirit," which was very uplifting, and recently, "Wanted, a man," which was illustrated by characters of the Bible. How true that

it is men like Moses we need, leading the Church by prayer.

Last week Miss Grace Boxter of Ealing, delighted the congregation with her testimony of healing from spinal trouble and arthritis, after being anointed six times the first by Principal George Jeffreys at the Revival Tent, Laling, in October, 1930, previous to which she was a piteous cripple for some years.

We are now drawn to ask for the Baptism of the Holy Ghost, to fit us for greater service. Some have already obtained, and others continue waiting for the showers. The open-air services held both by our elders and Crusaders are still being blessed and owned of God in spite of the Devil's opposition. The saints are determined to win, the services attracting great attention. Whilst the Pastor was on holiday, Miss Hawes ministry was much blessed, and the services were appreciated by all.

SIGNS FOLLOWING

Southport (Pastor Gowan Bishop) Grand times of blessing continue to be witnessed by the Foursquare people of Southport, who meet in the Temperance Institute.

It is now over five months since the Principal and Revival Party commenced the Foursquare Gospel Campaign here, but what a wonderful five months they have been—souls saved, bodies healed, believers strengthened, and God's Name glorified. Homes have been changed from sorrow to sunshine, faces have been changed from sadness to gladness, and all testify to the power of the old-fashioned Gospel.

The ministries of Pastors Bishop and Newsham have been richly blessed of God. Every week souls have been saved, and well over a hundred have professed conversion since the close of the Principal's campaign.

On Mondays the Crusaders meet and experience wonderful times in God's presence. Eternity alone will reveal the work done in their hearts, they are enthusiastic and real in their love for the Lord, and are determined to stand Foursquare.

The mid-week services are grand times of rich spiritual blessing. Four hundred meet every Wednesday to sing God's praises and then settle down to listen to the marvellous Biblical truths being unfolded by His servants.

The Sunday services are eagerly looked forward to by all, and as the hands of the clock approach the hour of the meetings, the hearts of God's people rejoice, for all know that the Institute will soon resound with God's praises, and then another grand time of blessing is ours.

FRUITFUL HARVESTING

Swansea (Pastor H. W. Fardell) The Lord continues to bless the work in this centre, carried on at the Capitol Hall, Portland Street (Sundays), and at the Central Hall (Tuesdays and Thursdays), and there is not only sowing of the precious seed, but reaping also. In a recent week's services, seventeen accepted Christ as their Saviour.

REVIVAL CAMPAIGN.

Ipswich (Pastor J. T. Bradley) The assembly has, during the past four weeks, experienced a special time of blessing and spiritual uplift. A revival



Pastor J. T. Bradley

and also after the Gospel services on Sunday evenings. The power and presence of the Lord were manifested throughout. Souls have been saved, Christians hitherto uninterested have become attached to the Foursquare Gospel. Members of the church have testified of much blessing, and the church has been strengthened and solidified, as an outcome of these special services. The meetings were exceptionally well attended, with hearty singing of the choruses and hymns of which the Foursquare folk never seem to tire. The Pastor, under the evident unction of the Holy Spirit, delivered some powerful messages and Bible studies, which were abundantly blessed.

At two of the Wednesday afternoon Divine healing services, testimonies were given by those who have been miraculously healed in answer to prayer, and such testimonies proved a strong stimulus to those who came seeking a similar touch from the Healer. Divine Numbers of sick people were prayed for at these services, and the touch of Divine healing has been manifested in the midst. A decided hunger for the deep things of God was evident throughout the whole of the campaign, and many are seeking to be filled with the Holy Ghost.

CONVENTION BLESSINGS.

Romsey Speakers Pastors W N Brambleby, J Goreham and R Knight Convener Evangelist J Tetchner

The whole town was affected by the Elm Foursquare Gospel Convention, held at Latimer Hall Latimer Street to see so large a congregation gathering in a town so small. The Convention was a living testimony of saving grace. Each of the services was crowded, the revival spirit was present, and all were much blessed. Pastor Brambleby told the Gospel stories in such a simple and descriptive way that the glad tidings was seen as a living reality.

The Monday gatherings made a great day. The Town Hall in the afternoon was packed, the singing was marvellous, truly God had placed in the hearts of the saints a new song. The Crusaders sang with such fervour that the sound filled the Market Square. Crowds gathered in the open air, and many who listened there were attracted to the evening gathering.

In the evening again the hall was packed, and although additional seats had to be brought from the usual meeting place, some still had to stand. Pastor

Knight gave sound doctrine on the Spirit, whilst Pastor Goreham preached with Holy Ghost fire the simple Gospel. Much conviction was felt, His presence was near, and when the appeal was made one strong man broke down in tears and surrendered to Christ. His soul is the victory of a wife's prayers over three years.

Tuesday evening's praise service was another blessed time, when a full congregation was present.

The ministry of Mr Tetchner, who convened the gatherings, is being much blessed to increasing congregations.

The following is from the "Romsey Advertiser"

FOURSQUARE CONVENTION

"The Elm Foursquare Gospel Alliance 1931 Convention, from Sunday to Tuesday last, was a great success. On Sunday morning, in Latimer Hall, the breaking-of-bread was well attended, and was conducted by Pastor Brambleby, of Yeovil. On Sunday afternoon there was a praise service, when Pastor Brambleby spoke to an interested congregation on "The Wedge". On Sunday evening, Latimer Hall was packed for a Gospel rally, at which Pastor Brambleby gave a stirring evangelical sermon

on "The Woman at the Well". On Monday morning Latimer Hall was again filled for a breaking-of-bread service, when addresses were given by Pastor Brambleby and Pastor Knight, of Salisbury. On Monday afternoon the Town Hall was crowded to overflowing, and stirring addresses were given by Pastor Brambleby and Pastor J E Goreham, of London. On Monday evening the Town Hall was packed out, notwithstanding that additional seats were brought from Latimer Hall. Pastors Knight and Goreham addressed the meeting. There was tremendous spiritual enthusiasm. Religious fervour ran very high, loud hallelujahs reverberated through the building, and choruses were sung to the waving of song sheets as a testimony to saving grace. At the close the pastors laid hands on the sick, in accordance with James v 14, and testimonies as to Divine healing were given by the audience. Tea was provided at 5 p.m., when over 250 sat down. Plants to adorn the tables were kindly lent by Messrs Hyde. The Crusader Choir, augmented by a Southampton orchestra, rendered special music, Mrs F Pemey and Miss Lawrence being at the piano."



By Pastor P N CORRY

Sunday, Sept 27th, 1931

READING. Joshua ii 1-22.

MEMORY TEXT. "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." Heb xi. 31

TEACHER'S NOTES

RAHAB

This chapter of Joshua tells the graphic story of the escape of the spies from Jericho. The woman, who like many more had a house on the wall, not only received these Israelite invaders, but delivered them by lowering them over the battlements by a rope (Joshua ii 15-18). Later when the forces under Joshua captured the city, this woman and her family were delivered before the city was destroyed by fire (Joshua vi 21). So-called wise fellows may be inclined to say, "Just another Old Testament story," and let it pass, but now let us turn to a book just published, and see if excavations can help to prove that the Bible is still perfectly reliable. Regarding the fall of Jericho we read

"The main defences of Jericho followed the upper brink of the city mound, and comprised two parallel walls the outer, six feet, and the inner, twelve feet thick. Investigation showed that the remains of the outer wall had fallen down the slope. The inner wall is preserved only where it abuts upon the citadel, elsewhere it is found to have fallen together with the remains of buildings upon it. Traces of

intense fire are plain to see, including reddened masses of brick, cracked stones, charred timbers, and ashes. Houses alongside the wall are found burned to the ground, their roofs fallen upon the domestic pottery within.

"As to the main fact there appears no doubt—the walls fell outwards so completely that the attackers would be able to clamber up and over the ruins into the city, and all the evidence points toward the year 1400 B.C. as the date for the fall of Jericho."

When Professor Garstang excavated the citadel of Jericho he found a house nearby that remained intact, but which had been deserted at the fall of the city, and though flames had charred its timbers and ruined its plaster walls, yet much of the interior was preserved.

Pieces of charred roof beams from this house, fragments of the thatch which covered them, and, most fascinating of all, bits of rope found on the floor, blackened and burned by the fire, are now preserved in a private collection. Perhaps those charred pieces of rope helped to lower the spies to safety, or hung from the window. It is thrilling to think it may be so, but it is a question that will never be answered. In this same room also were found dices, charred and crumbling, bags of wheat black and burnt, and remains of a last hasty meal. All are now carefully kept in the private collection of the lady whose husband financed the excavations, and

every bit of evidence found goes to prove that here is not a story, but a plain historical fact, and that the information given in the Old Testament is not only detailed, but reliable.

The simplest divisions of subjects are always the best, and on this account there are three

I Rahab Received the Spies (Josh ii 1-3, vi 17, Heb xi 31)

The fear and dread of Israel had fallen upon the land of Canaan. The promise of Exodus xiii 26-30 was already fulfilled, and the 430 years of trial and patient waiting for the iniquity of the people to fill up had expired (Gen xv 13-16). God's long-suffering and forbearance was at an end, now judgment for sin and shame was to fall, and the people of the land knew it. This being the case, you can imagine what courage was needed to harbour strangers from over the river. That inn upon the wall of Jericho was suspect, nevertheless Rahab received the messengers in peace. The safe thing would have been to have delivered them up. To give them refuge meant to cut herself off from her own nation and people. Loyalty, national feelings, kinship, everything seemed to weigh against receiving these strangers, yet she let it all go, and made her choice for the people of God.

II. Rahab Believed the Spies (Heb xi 31, Josh ii 9-11)

Hear what she says "We know the Lord has given you the land, we know about the Red Sea drying up, we know what happened to the Amorites, for Jehovah your God, He is God, in heaven above, and in earth beneath." Oh what a faith this woman confessed to on the roof there, before the men laid themselves down to rest. She believed it all, confessed it all, trusted in their word, and looking to the starry heavens, con-

fessed Jehovah before them with a faith that even now shines as brightly as her eyes must have done on that night long ago. Then the practical side of her nature provided the way of escape—the cord, the window, the three days' provision—and they were gone, but not before she had received instructions regarding the hanging of the line of scarlet thread from the window.

III Rahab Obeyed the Spies (Joshua 2: 21)

The spies departed, and she bound the scarlet line in the window. There was no waiting until the day they were come

into the land (verse 17). She knew they would not be long—faith saw them in possession already, and almost before their steps had died away in the silence of the night, the scarlet line was hanging from the window. That scarlet dye was only obtainable through the shedding of blood, and her safety depended upon it and their word. Thank God, they were enough.

Then went out the invitation to her relatives and to all that she had. The sun upon the wall, which would not seem very secure, was the only piece of safety during those days of siege, because the scarlet line was hanging from

the window. She believed, she obeyed, and because of this, there was feasting in her house while death stalked the streets of that doomed city. From that day she dwelleth in Israel (Joshua 2: 25). Her own nationality was gone for ever.

APPEAL.

We must receive the Word and believe it (John 1: 12, 13), and then shew by our obedience of faith (Rom. 1: 5 and vi: 17) that we are trusting in the blood of Christ to save us. Bind the cord to the window, so that all may see it, and find refuge, for faith without works is dead (James 2: 25).

The Wages of Sin

By CHESTER E. TULGA

"FOR the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. vi: 23).

Joseph Biker in a sermon on this text introduces it thus: "The wage problem is as old as human industry. It is wrapped up in the flight of the Jews from Egypt! It is involved in every war, however performed by a religious name or ideal, it has prodded men in every insurrection, every rebellion, every revolution, every reform. It appears in the crudest literature and the sublimest, for in the hearts of all men there is a feeling that the labourer is worthy of his hire and ought to have it."

"Side by side with the feeling that every man ought to be paid for his labour, has been the struggle to increase the rewards of labour. In antiquity, labour received only food, clothing and shelter for the labourer, and that was very poor. A few hundred years ago labour could be bought in the open market of England for sixpence a day. In our childhood labour was considered well paid at three shillings a day. To-day the most unskilled labour can hardly be hired anywhere under seven shillings a day and in some places ten shillings. The labourer must have it to keep himself and his family alive. Practically every trade, profession and calling has enjoyed an advance."

"The only employer who has never raised his pay and is still able to operate is the Devil, for as in the distant days of Saul, and Absalom, and Judas, the wages of sin is still death and nothing more. Others have tried to keep wages down, but were not able to do so, the Devil, due to the amazing stupidity of man and his obstinate refusal to profit by others' disasters, has enforced his scale."

Further, it is not God that pays the sinner the wages of sin which is death. Sin does the paying. Here is where we have made great mistakes. We have thought that God does the paying, and that if a man does wrong, God gets square with him by letting loose upon him a dreadful ruin. It is not so. The wages of sin is death, and sin himself does the paying. He pays the daily rations and appoints to each his shameful memories, his unhappy and ineffective present, his misery and degradation, and, finally, his death.

Spurgeon tells of a certain tyrant who sent for one of his subjects and said, "What is your employment?" He said, "I am a blacksmith." "Go home and make a chain of such a length." He went home, it occupied him several months, and he had no wages all the time he was making it. When he brought it to the monarch he said, "Go and make it twice as long." He brought it again and the monarch said, "Go and make it longer still." Each time he brought it there was nothing but

the command to make it longer still, and when he brought it at last, the monarch said, "Take it and bind him hand and foot with it, and cast him into the furnace of fire." These were the wages of making the chain.

Spurgeon applies it to the sinner, "Here is a meditation for you, ye servants of the Devil. Your master, the Devil, is telling you to make a chain. Some have been fifty years in welding the chain, and he says, 'Go and make it longer and still longer.' Next Sunday morning you will open that shop of yours, and put another link on, next Sunday you will be drunk and put on another link, next Monday you will do a dishonest action, and so you will go on making fresh links to this chain, and when you have lived twenty more years, the Devil will say, 'More links on still.' And then at last it will be, 'Take him and bind him hand and foot, and cast him into a furnace of fire.' 'For the wages of sin is death.'"

Someone said to a wicked man, "You do not look as if you had prospered by your wickedness." "I have not," he replied. "I have met with all manner of misfortunes. I have been twice in state's prison, but my worst punishment is being what I am."

Anne of Austria once said to Richelieu "Cardinal, God does not always pay His wages at the end of the week, but finally all His accounts will balance." The wages of sin is death, and the wages will be paid.

The story is told of a man lying upon the grass looking at a little plant of sundew. Presently a tiny fly alighted upon it, and tasted one of the tempting glands which grew upon the sundew. Suddenly three crimson-topped, finger-like hairs bent over and touched its wings with a sticky touch which held it fast. The fly struggled in vain to get free but the more it struggled the more hopelessly it became besmeared. It still, however, protruded its tongue, feasting as it was being more and more firmly held by the hairs or tentacles, as they are called. When the captive was entirely at the mercy of the plant, the edges of the leaf folded upwards, and looked like a closed fist. Two hours later the fly was an empty sucked skin, and the leaf was opening for another unwary visitor. We seldom recognise the dangers of sin until we are bound, and then it is often too late to extricate ourselves.

But now let us turn to the brighter side. If the wages of sin is death, the free gift of God is eternal life through Jesus Christ our Lord. Eternal life is a gift. It is not wages. It is not earned as wages, but conferred freely upon the believing sinner through Jesus Christ. "Believe on the Lord Jesus Christ, and thou shalt be saved."

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EASTBOURNE—Board residence for September. Single 4s/2 or more, 40/- each. Children according to age. Easy distance. Tabernacle Apartments. £1 1s 0d per room. Foursquare. Mrs Weeks, Oak Villa 4, Desmond Road. B824

EXETER, Devon—Homely apartments. Foursquare family would welcome guests, temporary or permanent. Terms moderate. Near centre city and assembly. Highly recommended. Mrs Claro, 14, Oxford Road, St James, Exeter. B829

HASTINGS—Board residence, 3s/— Bed and breakfast, 2s/— Reduced terms for winter. Homely good food and attendance. Mrs Barnes 10 Quarry Terrace. B818

HERNE BAY—Inexpensive, comfortable, homely apartments, with or without board. Quiet locality 3 mins from sea. Near assembly (Four square). Open all the year round. Pastor & Mrs Horton, 3, Munster Drive. B772

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HOVE Brighton—Homely apartments, or bed and breakfast, other meals by arrangement. Bath and indoor sanitation. Two doors from Tabernacle, close to sea, open view. Mrs Baker, 247, Portland Road. B795

LONDON—Comfortable apartments bed and breakfast, £1 per week. Mrs Gall, 21, Campdale Road, Tufnell Park, N 7. B833

LONDON—Superior accommodation, bed and breakfast 4/-, recommended by pastors and the medical profession. Mrs Robinson, 14 Westbourne Square, Hyde Park, W 2. B806

LONDON—Central, homely apartments, double bed, 3/6 each, bed and breakfast, single 4/- Mrs M Green, 33, Roupell Street, Waterloo S.E. 1. B814

LONDON (Kensington)—Bed sitting Rooms 5/6 sharing (2 Beds). Telephone, piano and organ available. Other rooms, furnished or unfurnished. From 10/6. Near Horbury Church assembly. Gold, 41, Colville Gardens, Bayswater, W 11. B832

LYNTON, N DEVON—Excellent board residence for visitors to this lovely seaside and scenery. Ample good food and cooking, modern house, best position. Central for everything, close sea, sharing 30/- weekly. Satisfaction guaranteed, Wesleyan Home Charas from London return fares 7/6. Mrs Hughes Blunsdon House. B823

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VISITORS TO LONDON—Comfortable apartments with breakfast, 4/- per night (private house) nr tube and buses. Heywood 18 Foxham Road Tufnell Park London N 19. B815

WESTCLIFF, Southend on Sea—Apartments, bed and breakfast, 17/6, two sharing, 15/-, other meals by arrangement, Foursquare. Apply 213 North Road. B803

FOR SALE.

ORGAN—Walnut case (Malcolm) 5 stops swell nice tone good stool and old Violoncello. Take £6 the two. Just the things for Lim choruses. 1 Woodstock Road Poplar London E 14. B836

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Salesman wanted to sell the latest Jenkins Day & Night signs. Applicants must be interested in Elim Foursquare. Apply Box 186, "Elim Evangel" Office. B826

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SITUATION WANTED

SOMERSET—Christian man living in Somerset desires employment. Experienced in retail boot trade but willing to follow any line of business or do anything. Box W 187. Lim Evangel Office. B834

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Experienced Language Teacher proclaiming our Lord Jesus and full salvation in Barcelona, needs more correspondence pupils for Spanish and Catalan's. Shortland 5/- monthly. Miss Jones, Torrente de las Flores, 113, Barcelona. B827

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MARRIAGE

KILLEN SWANDELS—On August 28th at the City Temple, Glasgow by Pastor L C Quest. Margaret Sargent Swindells to William James Killen both Lim members.

PUBLICATIONS

JOYFUL MELODIES, Sheet No 1 a selection of 5 new choruses composed by J E Goreham, 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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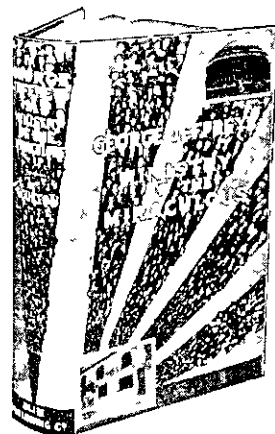
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