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REGISTERED AT THE G.P.O.
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The Elton Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XII., No. 40

OCTOBER 2, 1931

Twopence



NEXT WEEK

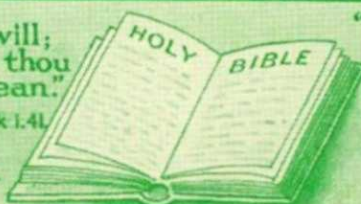
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Crystal Palace Demonstration

Number



"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.

October 2, 1931

No. 40

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Terms.—10/- for one year or 5/- for 6 months, post free to any address. American and Canadian subscribers may send 2 dollar bills for 10 months.

Quantities.—A dozen or more of each issue may be obtained at 2/- per dozen, post free, monthly payments.

Remittances should be addressed to the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4. and cheques made payable to Elim Publishing Co., Ltd.

Manuscripts.—Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Road, Clapham Park, London, S.W.4.

Printed and published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

Telephone Nos. Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Brixton 2227. Elim Woodlands: Brixton 2668.

Telegrams: Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Foursquare, Brixstret-London."

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.

AN IMPORTANT EVENT

A Great London Rally of

ELIM CRUSADERS

On MONDAY, OCTOBER 26, 1931, at 7.30 p.m.

IN THE

Kensington Temple

Corner of Kensington Park Road and Ladbroke Road
(Notting Hill Gate Underground Station)

Pastor E. C. W. BOULTON

(National Crusader Secretary)

will preside.

SPECIAL SPEAKERS. INTERESTING ITEMS
ALL WELCOME. BE SURE TO COME

WATCH THESE DATES

ELIM WOODLANDS. Monthly gathering at Elim Woodlands on Saturday, October 3rd, from 3.30 to 9. Tickets can be obtained at Elim Churches in London.

BRIGHTON. October 4-11. Elim Tabernacle. Special Young People's Campaign. Sunday school scholars, Cadets, and Crusaders from Hove, Preston Park and Brighton will participate.

KENSINGTON. October 11. Visit of London Crusader Choir at 6.30 p.m.

KENSINGTON. Fridays at 7.30. Special gathering in the Kensington Temple, Kensington Park Road, Notting Hill Gate (one minute from Notting Hill Gate Underground Station. 52 bus from Victoria).

LETCHEWORTH. October 11 and 12. Elim Tabernacle, Norton Way North, Pastor J. Smith.

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

NOTTINGHAM. October 1-4. City Temple, Halifax Place. Convention Meetings. Thursday, Friday and Saturday, 7.30. Sunday, 11, 3, and 6.30. Speakers: Pastor E. J. Phillips and Pastor R. Tweed. Convener: Pastor W. G. Channon.

This space is reserved for local announcements

OPENING AND BUILDING

An Eastbourne student of the Elim Bible
College Correspondence School writes:

"These studies have proved a great source
of blessing in **OPENING** up God's Word
more clearly, and in **BUILDING** up my
spiritual life."

Write for free particulars of the E.B.C.C.S. to the Secretary,
E.B.C.C.S., Elim Woodlands,
Clarence Road, Clapham Park, London, S.W.4

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ and notable miracles of healing. The movement consists of Elim Revival and Healing Campaigns, 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. 40

OCTOBER 2, 1931

Fridays, Twopence

Love at First Sight

By WILLIAM E. BOOTH-CLIBBORN

IN this sophisticated age those that believe in it are getting fewer, some even say there is no such thing. But I for one, know *there is*. Every active, successful evangelist has seen it again and again on the spiritual plane, and it is the Spirit-given vision of our glorified Christ that makes men and women "fall in love" with Him. I do not insist that everyone converted may be said, spiritually, to have experienced "love at first sight." But it has been of late the purpose of all our evangelistic effort that many more shall experience the "change of heart" in this spontaneous, sudden and miraculous way.

WE CAN BUT TESTIFY

that we have been led to pray earnestly, "O Lord, by Thy Divine power, grant that they may see Thee, and seeing, be saved!"

It is quite consistent that we who have repeatedly seen this spiritual phenomenon should not entertain any doubts as to its natural counterpart. When two fall in love at first sight, there is an element of surprise, a suddenness and mystery, that is altogether fascinating and charming. Romance is there at its best! And so with its spiritual equivalent, it is peculiarly entrancing. It may be difficult to explain exactly how this happens, but spiritual "love at first sight" exists. The Lord Jesus expressed it this way, "Thou hearest the sound thereof, but *canst not tell* whence it cometh, and whither it goeth, so is everyone that is born of the Spirit." Or as Weymouth renders it, "So is it with everyone who has been born of the Spirit" (John iii 8).

Speaking of the experience in the natural, permit me to tell you something of my own. Having been properly brought up by godly parents to look at marriage as a very serious and sacred subject, I recognised that in this I must yield to the Word and to the will of God and leave the matter on the altar of consecration. I made a vow that for ten years I would "not look on a maid." This proved a great blessing, for by His grace I was able to keep it, and thus my mind and heart remained undisturbed by that which otherwise might have preoccupied and hun-

dered me in His work. Nevertheless, I made my future wife

A SUBJECT OF PRAYER,

often earnestly interceding for the young woman, who somewhere in this great wide world, God was preparing to be my helpmeet. In my heart I secretly wished that love should come to me as a whirlwind. I prayed that my love might be sincere, devoted and "strong as death." I wanted it to sweep me off my feet, yes, that when I would fall in love I would fall hard. When it happened it was all I could wish for, I can assure you. Whether because I had hoped that it would come that way, I cannot fully say, but the moment I was introduced—I was done for—I fell in love at first sight. Though I was reluctant to acknowledge it to my own heart, I was completely captivated. To my surprise I lost appetite. This and other symptoms convinced me that it was the genuine article. I could but think and dream of my darling, and pursued my suit with determination and abandonment.

Now someone might have spoken to me about her and have described and pictured her personality in a most convincing and winning manner. I would probably have been interested, but people do not fall in love with descriptions, however accurate. It sometimes happens that well-meaning friends, would-be matchmakers, speak of a "possibility." Curiosity is aroused and a desire to get acquainted, but not until the two parties in question meet can anything come of it. They must see each other face to face before "love at first sight" may be hoped for, since it is rather the exception than the rule.

Yes!—And it is impossible for anyone to "fall in love" with the Nazarene without

FIRST SEEING HIM.

To see Him is to love Him. There is not only *life* but *love* in a look! Alas, how many professing Christians there are who have never really seen Jesus! No wonder they do not love, adore and breathe in Him. All the knowledge we might obtain concerning Him cannot take the place of love. Only when the heart is thrilled and filled with that Divine

response to His Divine affection are we really happy

Without the vision of Christ the people not only will perish, but they never can come to life nor awaken to love. No eloquent description, no beautiful word pictures can take the place of the Holy Ghost revelation of the Lord Jesus to the blinded mind of the natural man. If our sermons, however interesting and orthodox, fail to "lift him up" they have failed altogether! Words multiplied, exegesis, homilies, illustrations, all portraiture and pleading, all are of no avail. The supremest effort is but a dismal defeat. The mere letter of Scripture is lifeless, the mere proclamation of facts, however well related and presented, can but awake and inform the brain or interest the mind. Yes! The head may have been thoroughly *convinced*, but the heart have remained far from *convicted*, and the conscience left undisturbed and unaroused!

I have seen this happen again and again. An impression had been made, an interest created, a curiosity satisfied, but the Holy Spirit had been grieved. His work is to take

THE THINGS OF GOD

and shew them, not alone to us who know Christ, but to those from whom our Gospel is hid and who need to see "the glory of God in the face of Jesus Christ" (II. Cor. iv, 6)

When the Holy Spirit broods over a congregation as over the troubled waters of Creation, it is then that even while the preaching is going on someone is suddenly swayed and mightily moved upon by that wonderful wind of heaven. He feels His Saviour's presence and it is but a few moments until it seems as if the preacher's voice has neutralised itself to a humdrum in his ear. He has forgotten his surroundings and has been transported into a spiritual consciousness of the things eternal—the things of God, and lo! He is looking on Him who is to become his Saviour. At that wondrous moment he beholds the Lamb of God! And the sight melts his heart, breaks the last vestige of resistance, overwhelmed at the vision, he capitulates as the tears fill his eyes, and everything shouts within him, "He is my Saviour! I love Him! I love Him!"

It was not the preaching alone that finally overcame his opposition, it was the vision that came through the preaching touched with the fire from God's altar. The object of faith had been revealed; the Desire of nations, Jesus, the One altogether lovely. His eyes were open and he saw Him and believed. He looked, loved and lived! How oft we have seen people thus transfixed, as it were, in their seats, the tears coursing their cheeks and oh, that wonderful light that has passed upon their faces, changing the expression entirely!

What we expect, happens. According to our faith it shall be done. We must have confidence that

THE POWER OF GOD IS ABLE

to convert men in their seats, and if we pray and believe to that end, this will occur more frequently. As a consequence we will cease to rely so much upon the matter of our address, as upon the power of God. In the very act of proclaiming the message we will

stand as if our eyes were closed to all about us and be secretly praying that God's Spirit interfere by "direct action"—interpose, to "open their eyes". The preacher, therefore, will stand in entire dependence upon God—shall I say, in a desperate trust in Him, and only God who knows the fulness of his heart will there read the constant confession of his inability, his insufficiency. And this vital contact will be consciously continued throughout the delivery of his sermon as he prays inwardly for that supernatural, creative Spirit of God to cast light upon the Person of the living Christ. It is then that preaching becomes of a supernatural order. And only then will he often be conscious of being in direct and fierce conflict with the god of this world who now is pressing the veil of blindness upon the minds of those who listen.

We may probably have put altogether too much stress on the altar call. Do not the unspiritual churches put too much stress on mere membership? People say, Is it not right to expect and to record instantaneous conversions whilst the quickening Word is going forth? No, not all conversions will take place in this way, any act, any expression that we may succeed in securing from convicted hearts, manifesting their conviction and desire for God, will be welcome as a means to an end. But let us not forget that the great means is Christ.

Alas! thousands of preachers have never seen it thus—never seen people

REGENERATED IN A MOMENT;

never seen their resistance collapse, their hearts melt at the vision of the Crucified, for the simple reason that they do not believe such a thing could be possible. Has there not been an over-emphasis on the efficacy of the altar service, the altar workers, personal dealing and other means?

Yet love at first sight is more possible in the Divine sphere than in the natural. In the spiritual there are not two individuals that mutually must get acquainted and awakened to love. One Individual initiates all. Christ is acquainted with us and is more than merely interested in us. He loves us with an unchanging, everlasting love whose quality is not comparable to anything on earth. He died for us, and His love since continues devoted, loyal and warm as the rays of the sun. So there are not two parties needing to get reciprocally pleased with each other as in the human sphere. Christ delights to take the lowest, yes the least, and to receive him into His fullest love. It is the lost soul that must be drawn to Him and must awaken to His love. He it is who "courts" us. We are to experience the upspringing of love.

Oh Hallelujah! this is a one-sided affair and so much easier, so much more rapid in its fullest attainment than its human counterpart. Again, human "Prince Charming" has his faults and imperfections. But who could resist falling in love with this altogether lovely Sutor! Has anyone

IN HEAVEN OR ON EARTH

ever discovered the least imperfection in Him? No! The longer they have looked on Him the more they have loved Him. He is the fairest of ten thousand,

the Lily of the Valley, the Rose of Sharon, the Diamond for whom the whole Universe is but a setting. Everything about Him, His very manner of approach, the music of His voice, the loving glance of His wonderful eyes, have lost none of their Divine charm but rather put on a fresh, an infinite

glory since the days when He walked the fields of Palestine and emptied its cities of people. Can we doubt any longer that the vision of our glorified Lord can convert on the spot? The whole world seems to cry, as of old, "Sirs, we would see Jesus." And our cry is, "O God, use us to reveal Him."

A True Story from India

(Sent as an Answer to an Elim Bible College Correspondence School Question)

By J. A. BLOOMFIELD (*Soldiers' Christian Association*)

SOME years ago when I was serving in Upper Burma, I was holding services for the members of the Soldiers' Christian Association in my house. About a week after the meetings were started, a soldier came into the meeting, and I could see from the expressions on the faces of the others, that they were surprised to see him come in.

As soon as the meeting was over, two of the lads came and warned me to lock up any valuables which might be lying about, as the man who came into the meeting was the worst

DRUNKARD AND THIEF

in the regiment, and had spent four years of his service in prison for drinking and thieving, etc.

I assured them I had no valuables worth stealing. But as the man had come to the meeting the best thing we could do was to kneel down and pray for him that he might come again.

The next evening he turned up again a little before I returned home, and my wife asked him to take a chair and sit down. But he said, "Please may I nurse your baby?" My wife replied, "Yes, if you can nurse babies." The baby was handed over to him, and he kept it until the meeting closed. We saw tears running down his face, but thought it best not to say anything to him of what we had noticed.

He came again on the third evening, and asked if he might have a talk with my wife and me. And this is the story he told.

He stated that seven years before that time he was a local preacher and Sunday school teacher, his wife was a good Christian woman, and they had a very happy home.

But the church which he attended had started a club, and he had joined it, and begun to play cards and attend evening dances, which eventually led to going to the theatres.

His wife would not become a member of the club, as she did not hold with such a place in connection with the church, but one Saturday evening as he was about to go out his wife suggested that, as

HE WAS TO PREACH

the next morning, he should stay in and look over his notes for the next day. "She even caught hold of me and begged me not to go out, as she could see that I was getting cold, and was backsliding very fast.

"I do not know what possessed me," he went on,

but I flew into a temper, and left the house, and from that time I have not heard anything of my wife and children. I enlisted in the army, and my wife does not know where I am.

"Perhaps you all have been wondering what led me to come to the meeting. It was your children I saw playing in your garden, and something seemed to fall from life, and I saw what a fool I had been. And oh, how I longed to take that baby in my arms, and I thought of my own home and my three children, who were about the same age as yours are now. I went into the jungle and wept for an hour, then your meeting started and I came in. I had decided to give up the past, and make a fresh start by God's help."

I asked him before he left to write to his wife and try and find her, but he said he felt too ashamed to write. So I asked him to let me write on his behalf. I did so, and the first return mail brought a reply in the shape of a photograph of herself and the three children standing on the doorstep of the old home. On the back of the photograph the following words were written by his wife, "Cannot write this mail, letter follows. Welcome home, all forgiven—Your Wifey."

Underneath the children had signed their names, and the youngest, who was a baby when his father had left home, added, "Come home, Daddy, we all love and want you."

THE NEXT MAIL

brought such a letter of love and forgiveness and welcome home as soon as he had completed his service, and stating how by the help of friends she had been able to keep the home together and educate the children, and that she and the children had always prayed for his return every night, as she always felt that he would return some day.

Such was the love and forgiveness of a wife to her erring husband.

The last letter I received from him stated that he had been discharged from the army, had been put again on the local preachers' plan, and had taken up his Sunday school work again. And best of all, everything had been forgiven by his dear wife.

No matter where you open your Bible and discover the purpose of God, you will find the Devil working with all his might to defeat it.

Concise Comments & Interesting Items

Gandhi's visit to England is attracting much attention. He is far removed from our method of civilisation, yet his mind seems to be as keen as that of our master-politicians. He describes himself as a poor mendicant, yet he is welcomed by the highest in the land. What strange contrasts the following report of his first Sunday in our land gives.

"He had risen at 4 o'clock for morning prayers, as he always does and a service was held in a room under his roof 'cell'."

"A similar service had been held on Saturday evening, when his son, his secretaries, some of his friends, Miss Muriel Lester, the principal of Kingsley Hall, and a number of people at the hall joined in the prayers, and Miss Stade, his English disciple, sang a hymn in a beautiful, clear voice.

"Mr Gandhi intends, if his daily services are attended by many English friends, to adapt it and to use the English translations of the hymns which he made while he was in gaol.

"His simple meal of cereals, goat's milk and grapes was prepared yesterday in a special kitchen.

"He spent the morning in the sunshine on the roof of Kingsley Hall. In the afternoon delegates to the Round Table Conference called on him. He would see no one else.

"In the evening he sat in a room which has been set aside as his study, and made two broadcast speeches, both to the United States. The apparatus was installed by Post Office engineers, and the speeches were sent by land wire to Rugby and wirelessly to America.

"After his broadcast Mr Gandhi preached at a Christian service at Kingsley Hall.

"In a simple oak-panelled room, he sat on the floor with four lighted candles in tall candlesticks behind him. His white shawl covered his shoulders. Round him were flowers.

"The congregation were men and women of the East End.

"Mr Gandhi stood when a hymn was sung, but remained seated cross-legged when he addressed the congregation.

"His theme was prayer, and he spoke simple words telling of the value of prayer to him."

Is Gandhi a Christian? many are asking. We are afraid he is not. That does not mean to say he is not an upright man. We believe he is, and his passionate devotion to his beliefs is a challenge to us all. The morality of Christianity attracts him, but the story of the Cross with its Atonement for sin on the ground of the shed blood of Christ is not accepted. Once it was thought that this strange Indian leader was moving toward a complete embrace of Christianity, but the lives of so-called Christians proved a great stumbling-block to him. Let us pray for this remarkable man—maybe that he who is so zealously following the light as he knows it, will at last find the Light of the World.

The Balancing of the Budget has been the subject of the excited talk of England's millions. There does not seem to be any doubt that our country was on the verge of a financial panic. For a moment we are saved. What will the future bring forth? We do not know, but we do yearn to see righteousness at the heart of all our national dealings. A few weeks ago we were told that a prospective loan of £20,000,000 from France was a proof of our financial pros-

perity. How this could be mystified us. Now we know the truth—it was a proof of our financial need. But why was the truth camouflaged? "Righteousness exalteth a nation, but sin is a reproach to any people."

Speed records are again to the fore. In connection with the Schneider Trophy race there were no less than three world records broken. One competitor—Flight-Lieutenant Stainforth—reached the amazing speed of 388 miles per hour. A roar—a flash—gone. Thus the many thousands of spectators described his sky-journey. His average speed was 379 miles an hour. An interesting summary has been given us—

"Travelling at 388 miles an hour you would reach Glasgow from London in one hour, New York in 10 hours, Paris in 35 minutes, Berlin in 1 hour 20 minutes, Brighton in 8 minutes, Manchester in 30 minutes, Hammersmith (from City centre) in 1 minute."

There is a speeding up everywhere—above all there is a speeding up toward the coming of the Lord Jesus Christ from heaven. Perhaps His coming and our rapture to Him will be the speediest event of eternity.

Open-air preachers can take courage by the following.

"Dr Guthrie tells how he spent a Sunday in London hearing the great preachers, and could not remember a single sentence he heard of the sermons, but he never could forget a sentence he heard that same Sunday morning as he passed an open-air meeting. It was uttered by a young fellow. 'I have never been to college, but I have been to Calvary.'"

The Model Christian

Talk No. IV.

By Principal PERCY G. PARKER (of the Christian Workers' Bible Correspondence School)

IN our previous talk we saw that the Spirit of Christ in our lives gives to us a spontaneous love—a part of the eternal love which belongs to God. Continuing the consideration of Galatians v. 22, 23 we are now able to say that.

The fruit of the Spirit is joy.

This joy is a spontaneous joy, and does not need to be worked up and cultivated. It simply needs freedom of expression. Joy is

THE COMPANION OF LOVE.

Where there is true love there is of necessity true joy.

God is full of joy because He is full of love. Scripture again and again stresses the joy of God. The joy of the Lord is declared to be our strength (Neh viii. 10). In God's presence is fulness of joy and at His right hand are pleasures for evermore (Psa xvi

11). The faithful will enter into the joy of the Lord (Matt xxv. 21). Christ spoke about His own joy (John iii. 29). He declared His wish that His joy might be in His disciples (John xv. 11). The Hebrew word *'eshet* really means "happiness." It is translated either "blessedness" or "happiness." Translate "happiness" and immediately we see what a happy, joyful God we have. Again and again He is pictured as bringing happiness to those who trust Him. Happy are they that put their trust in Him (Psa ii. 12). Happy is the man unto whom the Lord does not impute iniquity (Psa xxxiii. 2). Happy is the nation whose God is the Lord (Psa xxxiii. 12). Happy is the man whom God chooseth (Psa lxxv. 4).

If God gives so much happiness then He must be a happy God Himself. Again, the Greek word *makarios*, translated "blessed" in the New Testa-

ment, can also be translated "happy" Paul speaks about the glorious gospel of the happy God (I. Tim 1: 11)

Within the circle of the Trinity there has been eternal joy

HAPPINESS HOMES IN GOD.

It is part of His nature. He is joy, and He gives joy. Men sing because song dwells in God. Men laugh because laughter belongs to God. Before there was a song on the lips of man there was song in the heart of God. Before men ever laughed in time God had laughed throughout eternity. God is love, true—but God is also joy.

It follows therefore that if we are filled with the Spirit of God we shall be filled with joy. The Spirit of the Father, the Spirit of the Son, and the Holy Spirit hold within Themselves eternal joy. If, therefore, we are filled with Christ we shall be filled with joy.

Note some characteristics of this joy:

1 *It is independent of natural circumstances*

It was when Paul and Barnabas were persecuted and driven out of Antioch that, we are told, they were filled with joy and with the Holy Ghost. Perhaps the most joyful epistle of the New Testament is that of Philippians—yet it was written from a joyless prison. The joy of God is not made by earthly sunshine and prosperity, neither is it destroyed by earthly cloud and adversity. The joy of God in the soul is not dependent upon the weather. Neither is it dependent upon the smiles of men. The smiles of men don't make it, and

THE FROWNS OF MEN

don't destroy it. Christian joy lives and laughs in spite of the pains of the body, and the discomforts of life. Sadhu Sunda Singh could say

So great the joy I have in Light
That every sorrow brings delight

One gives the following testimony in the *Pentecostal Evangel*

Day after day I came to the Tabernacle but day after day my condition grew worse. So enlarged had the tumour become that when I sat it protruded to my knees, I had no lap. Often just a step meant excruciating pain, and yet sometimes I think I suffered greater agony mentally than physically, for I was naturally self-conscious and the cynical gaze of an ungodly public cut me to the quick. Neighbours and shopkeepers who had known me for the preceding eleven years, pitifully greeted me each morning as I left for work and wondered if I would return at even. However, the God-given vitality of those days was simply marvellous. The joy of the Lord literally became my strength.

It is the last phrase that counts so much—The joy of the Lord was her strength. The testimony goes on to tell that ultimately she was perfectly healed, but the point for us is that before she was healed, while still in terrible pain, the joy of the Lord was uppermost.

It has been this joy from God that has been

THE SUPPORT OF MARTYRS

throughout the centuries. Stephen's face was not the only one that has been lit up like the face of an angel. Frail men and feeble women have faced the

lions, the stake, and the guillotine with a smile and a song because of the deep hidden joy of God in the soul.

We can still do it. If the Lord's joy is permitted to fill us, then we can rejoice at all times—even when our names are besmirched with evil gossip, when our claims are not righteously judged, when our life is a series of petty annoyances from those surrounding us, and when even bigotry in the Church deprives us of the love and sympathy of our brethren.

The joy of God enables us to take joyfully the despoiling of our goods. It enables us to be glad when all around are grumbling. Far away in the depths of our spirits we are conscious of a deep, bubbling joy.

Although the fig tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls. Yet I will rejoice in the Lord, I will joy in the God of my salvation.

This passage has been poetically expressed thus:

Though vine nor fig-tree neither
Their wonted fruit should bear,
Though all the field should wither,
Nor flocks nor herds be there,
Yet God the same abiding,
His praise shall tune my voice
For, while in Him confiding,
I cannot but rejoice.

Especially notice the last line, "I cannot but rejoice." It is quite correct. We do not try and rejoice—but we rejoice because we cannot help it. The Spirit of Christ within us is joy—and that joy is expressed and felt despite the tragedy of surrounding circumstances.

2 *It expresses itself in gladness before God*

Earthly joy is not independent of circumstances. Natural joy is

THE FRUIT OF PLEASED APPETITES

Natural joy also expresses itself in further pleasing of the appetites. Natural joy expresses itself in wine-feasts, pleasure thrills, and such like. But spiritual joy expresses itself in spiritual praise.

And be not drunk with wine, wherein is excess, but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord (Eph v 17, 18)

Here a warning is necessary. It is possible so to mingle spiritual joy with a natural expression of joy that we quench the real spiritual joy. The joy of God in the soul can be quenched by giving way to frivolous talk, comic utterance, and loud laughter. When we are filled with joy in God let us take care to express it either to God or toward others on behalf of God.

Let it not be once named among you as becometh saints—foolish talking, nor jesting, which are not convenient, but rather giving of thanks (Eph v 3, 4)

In many churches joy in God is rarely seen to-day. Praises and amens, bright litting singing, and radiant faces seem strangely out of date. Yet it is because the Spirit of Christ is quenched. We let the human nature dominate the Christ nature. But wherever

there is a true revival there is a revival of joyous singing in the presence of God The Welsh Revival was largely

A SINGING REVIVAL.

The Pentecostal revival is also full of song. Singing in the Spirit, laughter in the Spirit all have their place in a heart filled with the Spirit of Christ You cannot hold a revived heart down to the grave formalities of a dignified Church Decency and order, yes—but deadness, and mechanism, no Pentecostal joy is contagious—needless to say it should also be controlled to the extent that having commenced in the Spirit we do not continue in the flesh Here is a striking selection of joyful melody

In my heart there rings a melody,

I've got the joy, joy, joy, joy, down in my soul

My cup's filled and running over,
Since the Lord saved me,
I'm as happy as can be,
My cup's filled and running over

Glad day, glad day

Songs of praises I will ever give to Thee

Hallelujah, I am living in the presence of the King

Oh, this is like Heaven to me

With a bounding heart we'll make the start,
All aboard, let's go

'Twas a glad day when Jesus found me

Let all the people praise Thee

When you travel by the Sunshine Line,
There is joy and gladness,
And no room for sadness
For 'tis summer all the time

So we could go on—giving an almost endless list of the lighter and graver forms of joyous singing which belong to the Christ-filled heart Such a heart loves to sing in the presence of God Such is the effect of the joy of the Lord The songs of Zion are the only songs worth singing to the Christ-filled child of God

3 It finds pleasure in anticipation

Christian joy rejoices in anticipation of the future

Christ found joy in the joy set before Him. He knew that through the drawing power of the Cross many would open their hearts to the Christ In this He found joy There was nothing to rejoice over in Peter as he was before Christ entered His life, excepting the joy of anticipation But as a sculptor hugs to his heart a rough piece of marble, because some day he will turn it into a beautiful angel, so Christ found joy in the rough men around Him because He saw that some day they would be temples of His Spirit. So the Christian finds joy in seeking to win others for Christ His joy is not in the sinner he sees, but in the saint that sinner will become Christ finds joy in Himself

THE REPRODUCTION OF HIMSELF

in others enables Him to express His joy The nature of Christ within us rejoices in the nature of Christ which some day we shall see in others Thus we are encouraged to labour and pray Thus we are ready to suffer in order that others may be saved Then when another is saved what an expression of joy it gives to us! Christ formed in another! The travail of Christ's soul resulting in another one born again! No wonder there is joy in heaven and joy on earth when a wanderer is sought and found The joy of soul-saving is indescribable It is not simply our natural joy, but it is the Spirit of Christ rejoicing within us If there is joy in anticipation how much more is there joy in realisation. Moody and others have told us that they have found such joy in soul-saving that they never wished to do anything else

We could say much more about this

CONQUERING JOY

of the Christ-filled heart, but words are paltry things compared to experience It is experience we need Let us seek therefore the fulness of the Spirit of Christ, then we shall not need to read about it, but we shall *know* about it An ounce of experience is worth a ton of theory Have we got this Divine joy? Praise God! it is for us Let us seek it and we shall have it Or, better, let us seek the fulness of Him, and with the fulness of the Christ there will be the fulness of His joy

LATE NEWS.

Sheffield Revival Spreading

Signs and Wonders follow the Word

THE FOURSQUARE REVIVAL IS SPREADING FROM SHEFFIELD TO THE DISTRICTS AROUND PRINCIPAL GEORGE JEFFREYS HAS MOVED ON TO GLOSSOP AND CROWDS ARE FLOCKING TO THE SERVICES AT THE EMPIRE THEATRE IN GLOSSOP. TO-DAY THIRTY-NINE RECEIVED CHRIST IN ONE SERVICE. MIRACULOUS SIGNS CONFIRMED THE WORD. EVANGELIST HULBERT IS HOLDING FORTH IN THE BIG TENT AT SHEFFIELD WHICH IS PACKED TO CAPACITY. THE REVIVAL FIRE IS AT WHITE HEAT

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, Oct. 4th. Proverbs xxii 17-29

"Remove not the ancient landmark (verse 28)

To remove a natural landmark is to rob man. To remove a spiritual landmark is to rob God. There are spiritual landmarks which we must not remove, in fact cannot remove, without disaster. The early Church had the landmarks of salvation through the blood of Christ, healing through the power of Christ, the baptism in the Spirit for the witness of Christ, and the rapture at the return of Christ. A backslidden Church has been trying to remove these landmarks. Some portions of the Church have let one go, others have let another go, but we say, the heavenly landmarks must be restored and retained. Therefore we stand foursquare on the Word of God—nothing must be removed. God exhorts us to keep the faith. We know that if we are to keep the faith we must keep the landmarks.

Monday, Oct 5th Proverbs xxiii 10-26

"Let not thine ear envy sinners" (verse 17)

It is natural to envy those who are more comfortably situated than ourselves—even if they are sinners. But it is spiritual never to envy, but constantly to trust God. We may look at others with their lands and gold, their fine clothes and costly motors, but what are these to the riches of God. We have got a Promissory Note from God. A present the values of it have not all become ours in experience, but they will. God has promised us His wealth untold. We shall have our part in the Heavenly City whose gates are of pearl, and whose main street will be of transparent gold. We shall be clothed in light, and shine as the stars for evermore. No motors will be necessary in heaven, for we shall be like the birds, having the power of locomotion within ourselves. Oh no, there is no need to envy.

Tuesday, Oct 6th. Proverbs xxiv 1-18

"Be not envious against evil men, neither desire to be with them" (v 24)

A Christian, more than others, is known by the company he keeps. Tell me the character of those with whom you mix for pleasure and friendship, and I could largely tell the condition of your spiritual life. An out-and-out Christian only finds his real joy in the company of others who are out-and-out. The un-consecrated Christian is not happy with enthusiastic followers of the Lord. He would rather sing "Auld Lang Syne" with a worldly company than "All hail the Power of Jesus' Name" with a revival party. Loyalty to Christ fre-

Meditations by PERCY G. PARKER.

quently means withdrawing from the company of men. Of course we quickly withdraw from the openly wicked, but what about the company which is nice, pleasant, cultured—yet antagonistic to Christ? Don't be dismayed if your oneness with Christ necessitates separation from men.

Wednesday, Oct 7th Prov xxv 11-28

"Hast thou found honey? eat so much as is sufficient for thee" (verse 16)

It is possible to overdo things. It is possible to eat too much natural honey, it is even possible to eat too much spiritual honey. Naturally we vary diet, so we should spiritually. If we do nothing but pray, then practical service for others will be neglected. If we spend all our spare time in going to meeting after meeting, then we shall be getting all our knowledge second-hand, and not through direct study of the Word of God. If we keep singing around the piano until eleven and twelve o'clock every night, then we shall be unfitted for the duties of the next day. If we stand about talking of religion when we are being paid to do our daily work for an employer, then we are not fair to him. Honey requires bread. So does spiritual honey. It is good to attend to the means of grace, but the kitchen requires attention also.

Thursday, Oct. 8th Prov xxvii 1-17

"Boast not thyself of to-morrow" (verse 17)

We know not what a day will bring forth. How lightly we say it, how tragically we may prove it. The world is full of tragedies—we never know when one will enter our door. We are strong to-day—that strength may vanish to-morrow. All is comfortable in the home to-day, the grim visitor of sorrow may have disturbed our peace by to-morrow. There is only one way to live in peace—it is by leaving to-morrow in the hands of God, and faithfully serving Him to-day. Faithfulness to-day is the best preparation for to-morrow. Protect to-morrow by faithful living to-day. We may not boast of to-morrow but we may boast of God who will take care of the morrow. Faith never boasts about the coming days, but faith rests in God who governs them.

Friday, Oct 9th. Prov xxviii 1-14

"They that forsake the law praise the wicked" (verse 4)

The lawless find pleasure in the lawless. This, however, is not always true. Sometimes the lawless in one direction will be most indignant with those who are lawless in other directions. A man may condemn the country for not prac-

tising socialism, and get very indignant about it, yet exhibit the spirit of selfishness to the meanest degree toward those who are around him. But usually the lawless find pleasure in the lawless. How much more should the righteous find pleasure in the righteous. Let us praise the good we see in others. Yea, let us rejoice when we see others more righteous than ourselves, and seek to emulate them. It ill becomes the righteous to laugh at lawlessness. Whether it is paying just rates or observing the rules of the railway company we should always find our pleasure in doing and encouraging others to do that which is right.

Sat., Oct 10th Prov xxx 1-9, 24-31

"Feed me with food convenient for me" (verse 8)

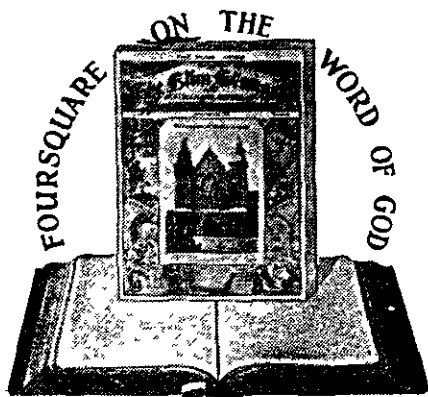
Give us this day our daily bread. Give us the food that Thou dost see we need. Help us not to complain about our food. Teach us that when we have prayers for our daily bread it ill becomes us to grumble about it. Our Lord never complained—yet sometimes His fare must have been very simple. Paul never complained—yet for years he had prison diet. Why should we complain? Let us see to our trust and God will see to our taste. Let us exercise faith and God will supply food. When we have prayed for our food and asked God's blessing upon it surely we should not say the next moment that we dislike it.

Petition and Guidance

"A good many years ago," a Christian writes, "I was sailing in the desolate seas off Cape Horn, hunting whales. One day while we were beating directly south in the face of a hard wind, we were making very little headway. About eleven o'clock as I stood at the wheel, the idea suddenly came into my mind. 'Why batter the ship against these waves?' There are probably as many whales to the north as to the south. Suppose we run with the wind instead of against it?"

"In response to that sudden idea, I changed the course of the ship and began to sail north instead of south. One hour later, at noon, the look-out at the mast-head shouted, 'Boats ahead!' Presently we overtook four life-boats in which were fourteen sailors, the only survivors of the crew of a ship which had burned to the water's edge ten days before. These men had been adrift in their boats ever since, praying frantically for rescue, and we arrived just in time to save them. They could not have survived another day.

"Then the old whaler added 'I don't know whether you believe in religion or not, but I happen to be a Christian. I have begun every day of my life with the prayer that God would use me to help someone else and I am convinced that God that day put the idea into my mind to change the course of my ship. That idea was the means of saving fourteen lives.'"



EDITORIAL

The Hidden Bridge.

WE were out walking across the moorland Exmoor was beautiful in its heathery stretches on this quiet September day. The rough path was winding its way along in front of us. Suddenly we came to a turn and, lo, across our path was a gentle stream. It was right across our path—far too wide to cross. The gentlemen in our party looked surprised. The ladies said, "Whatever shall we do?" It looked as though our walk had abruptly ended. Someone suggested it would be necessary to take off our shoes and stockings and paddle across—but that did not commend itself to all. The difficulty was there—how should we overcome it? But, suddenly, as we neared the water, one cried out, "Why, there's a bridge!" So there was. It was right away on the right-hand side—hidden until we were quite near. *There was a way across all the time.* But the bridge was unseen until the last moment. So it is in facing up to life's difficulties. Many difficulties lie in front of us. It seems impossible that we can go forward, but, praise God! there is always a bridge across. There hath no trial overtaken us but that God hath made a way of escape, so that we are able to bear it.

Everywhere.

CHRIST'S name has penetrated to every place where civilisation has reached. How beautiful to realise that although the crowds do not know us, yet they know Him. All men consider Him—although all do not accept Him. The everywhere-ness of the knowledge of Christ was strikingly impressed upon us during a long walk this summer. We were right out on the moors. A lonely farmhouse hove in sight—we wondered if we could have tea there. "Yes," was the reply. We also wondered if Christ were known there. Our doubts were soon set at rest. The walls of the farm sitting-room where tea was provided were lined with pictures and texts. The pictures enabled us to open up conversation. Yes, they were Christians first, and Wesleyans second. While we sang, the farm lady sat and listened—afterwards she said she felt like joining in. We had a *Christian Herald* with us. Would she like a copy? "No, thank you—we take it in every week!" We left that place thanking God for John Wesley and the *Christian Herald*—but far more for the Christ who had put His name there. Next time we go to that farm we shall take an *Elim Evangel*.

Broken Things.

WE are not sure who is responsible for the following, but it is so beautiful and true that we wish to share it with our readers.

"It is when a beautiful grain of corn is broken up in the earth by death that its inner heart sprouts forth and bears hundreds of other grains. And thus on and on through all history, and all biography, and all vegetation, and all spiritual life, God must have broken things.

"Those who are broken in wealth and broken in self-will, and broken in their ambitions, and broken in their affections, and broken oftentimes in health, those who are despised and seem utterly forlorn and helpless, the Holy Ghost is seizing upon, and using for God's glory. 'The lame take the prey,' Isaiah tells us."

Definition of a Message

A scriptural message is a message gathered through prayer and earnest study, delivered in the power of the Holy Spirit with the supreme object of saving men from sin and lifting them into the likeness of Jesus Christ.

MISQUOTED SCRIPTURE

No XIX.—Ephesians v. 21

HOW many times we hear children of God speak of "the truth as it is in Jesus," never for a moment realising that they are putting a wrong construction upon God's precious Word by their misquotation. "The truth as it is in Jesus," would simply mean that there are various aspects to the truth, and that in Jesus Christ we have but *one* aspect. That of course leaves one open to speak of "the truth as revealed in Buddha," or "as it is in Mahomet."

How different then is the Word of God when correctly rendered, "If so be that ye have heard Him, and have been taught by Him, *as the truth is in Jesus*." Here we have the only possible conclusion given to us, namely, that *the truth* in all its fulness and grandeur is found in Jesus. Before that sublime statement of Scripture all other so-called "truths" fade out of sight, leaving us standing in the presence of Him who said, "I am the Way, *the Truth*, and the Life."

Behold, the Bridegroom Cometh!

By DOROTHEA DANGERFIELD

(Concluded)

ANOTHER prophecy now fulfilled is that of Jeremiah xxxi 38, 39, "Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner" This is the only direction in which the city can be enlarged, and that means building towards the Mount of Olives. "Unto the Lord," indeed, for "His feet shall stand upon the Mount of Olives," when He comes again to the earth. In the 39th verse we read, "And the measuring line shall yet go forth over against it [the city] upon the hill Gareb, and shall compass about to Goath" Gareb and Goath are

TWO HILLS OUTSIDE THE CITY

which as far as history gives any knowledge, had never been built upon, but during the last few years the builder's measuring line has "gone forth," and now these two hills are covered with houses of many descriptions. "When ye shall see all these things, know that it is near, even at the doors"

Then we have God's prophecy in Zephaniah iii 9, "For then will I turn to the people a pure language, that they may all call upon the Name of the Lord, to serve Him with one consent" For hundreds of years the Jews have spoken a mixed language (Yiddish), but now that they are once more a nation, they have been busy with the language, chiefly in the invention of names for all the new things that have arisen since Hebrew was a language with a local habitation. Motor car, aeroplane, propeller, dynamo, and hundreds of other new words have been compounded—not in our manner principally from Greek and Latin—but from old Hebrew roots. The nation is to start with at least two desirable accomplishments—knowledge of a pure and perfect language, and the control of the latest art on intensive cultivation. Here then, is another sign of the last days fulfilled. The Jews have now got their own university in the Holy City itself. Besides the Hebrew University there are 250 Jewish schools, and pure Hebrew, so long a dead language, has become the spoken and national language of the people.

The Bridegroom is near, even at the door

When looking at these signs it is well for us to remember, that, whilst the Scriptures discredit any attempt to fix the date, the Word of God shews that He expects His people to read the general signs in relation to His coming, and that when certain events take place, it may be known that He is "nigh even at our doors" In particular our Lord pointed to the fact that

THE TIMES OF THE GENTILES

end when Jerusalem ceases to be trodden down of the Gentiles (Luke xxi). Our Lord blamed the Pharisees for not being able to read the signs of the times (Matt xxvi 3) from which they ought to have known that the first Advent had come. We shall likewise be blamed, if we do not read God's Word with

reference to the significant events which indicate the Second Advent of the same Saviour.

How wonderfully Almighty God has shewn His great power in our own days and His faithfulness in fulfilling prophecy. The great worldwide war was, in a marked way, the fulfilling of the prophecy concerning the last days in the return of the Jews to their own land. God says, "I will bring my people back on the hands of the nations." When one remembers all the many nations that were involved in that terrible war and how the immediate result to the Jews was the restoration to them of their own country, in actual fulfilment of that prophecy, our hearts go out in wonderment and awe to the great God of the Bible, for He did indeed bring back His people on the hands of the nations.

Long years before the war, students of prophecy thought that Great Britain would prove to be the great maritime power indicated in Isaiah xxviii, and this has proved to be the case, for General Allenby entered Jerusalem without firing a shot, and the League of Nations gave Great Britain a mandate for Palestine. This gave to the Jews of the world a right to return to Palestine and rebuild their national home once more after nineteen hundred years of exile. The fig tree has put forth her leaves.

In Isaiah xviii 3 we read (in connection with Israel's restoration by a maritime power), "All ye inhabitants of the world, and ye dwellers on the earth, when an ensign is lifted up on the mountain see ye, and when the horn is blown, hear ye." In March, 1918, the first part of this promise was fulfilled for the ancient Hebrew flag was lifted up on

THE TOWER OF DAVID

at Jerusalem for the first time for over 2,000 years. What a joy it must be to the Jews, to see the flag of their ancestors once more taking its place among the flags of the nations of the world. Since their loved flag has floated over the now freed City of David, its sons and daughters have flocked in their thousands to gather around its standard, with hearts beating high with a new-born hope. In October, 1920, the second part of this prophecy was fulfilled. The Chief Rabbi of Jerusalem ordered the blowing of the *shofar* (the ram's horn) in token that the hour of redemption had arrived. Only the Chief Rabbi of Jerusalem would have dared to order the blowing of that horn. " . . . And when the horn is blown hear ye." "And when ye shall see all these things, know that it is near, even at the doors."

In 1920 a Jew (Sir Herbert Samuel), became Governor of Palestine, for the first time since the destruction of Jerusalem by Titus.

Take another prophecy which has been wonderfully fulfilled in our days. We read in Isaiah xix 23-25, "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall

Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land. Whom the Lord of Hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel My inheritance. Great Britain has had the honour of building a highway out of Egypt into Assyria in the form of a railway, undoubtedly the best form of highway in the world.

I say, Great Britain has had the honour of building a highway, and is it not so? Is it not a great honour to be chosen of God from among all the nations to be

THE MARITIME POWER

to fulfil the prophecy of Isaiah *xviii* and *xix*? to be trusted by God with the nursing, as it were, of His new-born people Israel? The thought of it fills me with gladness that I was born a Britisher. It is no mere coincidence but a direct fulfilment of God's Word that Israel is a third with Assyria and Egypt. It is not by chance that these three nations are grouped together under Great Britain, it is the mighty hand of an all-powerful covenant-keeping God, all glory to His wonderful Name. British mandatory power extends not only over old Palestine which reached from the Mediterranean to the Jordan and from Dan to Beersheba, but it stretches from the Nile in Egypt to the Euphrates in Mesopotamia, it includes the whole of the land promised to Abraham, Isaac and Jacob. The land that for so long has been a solitary wilderness now blossoms as the rose. Under the enthusiastic hands of over 40,000 Zionists, swamps have been removed, malaria eliminated, physical health restored, with beautiful gardens, large fields of corn, orchards, fat cattle with pure milk, honey, olives, vines, forests springing up, irrigation works and reservoirs where needed. The land is full of new life and activity, literally fulfilling the prophecy written 2,600 years ago "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and with singing. . . and the parched ground shall become a pool, and the thirsty land springs of water" (Isaiah *xxxv* 1-7).

I have taken only a few of the signs of our blessed Lord's near return as shewn forth with respect to Palestine and the Jews. There are many other signs that I have not mentioned, and also there are

THE OTHER SIGNS

among the nations; their groupings together in preparation for Antichrist's reign, keep your eyes upon Rome, ecclesiastical and political, for that empire is once more to arise out of its sleep, and under Antichrist be the ruling nation of the world.

The other signs mentioned in I *Tim* *iv* 1-3 are flourishing abundantly around us. "And when ye shall see all these things, know that it is near, even at the doors."

Awake, awake! ye sleeping Christians
For, behold, the coming morn
Is flushing every mountain-top
With the Orient tints of dawn

He is coming! Hope of Ages!
And the night of sin shall cease,
He is coming throned in glory,
Prince of everlasting peace!

We shall see Him and be like Him
Bounding upward in the air—
We, the loved of all His loved ones,
Objects of His tender care!

Oh! the glory! oh, what rapture
When we see Him face to face,
Singing through unmeasured ages
All the story of His grace

—S Trevor Francis

Yes, there will be joy for those who have served Christ faithfully, but what will be the immediate result, to the worldly and all those who are neglecting God? They will be left behind to pass through a time of fiery trial such as the world has never known, a time of bloodshed, murder and persecution with torture. Sin will become rampant, for the salt of the earth will have been taken away, and Satan will reign supreme through "the lawless one"—the "Antichrist."

Oh, the heartaches for those who are wilfully neglecting God now, they will be left, bereft of the dear ones, whose pleadings they would not hear, the empty places at the supper table in thousands of homes will cause a grief that even Egypt did not know at the death of its firstborn, husbands lamenting their wives, daughters grief-stricken for their mothers, lovers and friends snatched apart, "in the twinkling of an eye" (I *Cor*. *xv* 52). Gone! out of reach! beyond recall! the anguish and remorse will be terrible. But many who have been merely nominal Christians, will turn to God and will seek Him, and will pay the price with their lives, as we see in *Rev*. *xx* 4, and so the gate of the kingdom will be opened to them, though the door of the Bridal Chamber be shut.

What of the Bride in the heavenlies? She is brought to judgment. What, to judgment! Yes, to judgment, not the judgment of the Great White Throne, for she is

THE LAMB'S BRIDE

and her sins are all washed away in the precious blood of the Lamb. Hers is the judgment of rewards, reward for faithful work done. Are you the Lamb's Bride? If so what have you done? What have you done definitely for Him who is preparing a place for you? Let us think seriously for a moment. How old are you? How many years have rolled over your head? Does your work for Him merit a crown of reward? Does it? You may say, "But what can I do? I can't preach." Perhaps not, but you can "let your light shine" where you are. Do you do this? Or are you afraid of what your neighbours may say? Have you been afraid openly to confess Jesus as your Saviour in case you should be laughed at? Your friends can laugh you into hell, but they cannot laugh or cry you out again. While your Bridegroom is preparing lovingly for you, are you denying Him by silence? Or are you telling out what great things Jesus has done for us?

Paul says, "Henceforth there is laid up for me a crown of righteousness, . . . and unto all them also that love His appearing." What reward do you think your work for Him will bring you at that judgment?

When the Bridegroom has prepared for the Bride He loves so well, He will call her away, quietly as the thief in the night.

We get a gem of a picture of this call of Christ to His Church in the Song of Solomon 11 10-14 Just notice how, with the call, we have also the prophetic signs of the last days

The voice of the turtle (dove) is heard—The voice of the Holy Ghost in the latter rain outpouring

The fig tree putteth forth her green figs—Israel's new birth, once more a nation

Tender grapes give a good smell—The day of the perfect harvest

Are we, the Bride, listening for our Beloved's voice?

waiting to hear Him say

Rise up, My love, My fair one, and come away, for lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land, the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell Arise, My love, My fair one and come away O My dove, that art in the clefts of the rock

Yes, the Bride is hidden in the "Rock of Ages cleft for her," kept unspotted from the world, in the world yet not of the world, her eyes only see her Beloved, the Chiefest of ten thousand, the Lily of the Valley to her soul Her ears are listening for His gentle call Amen, even so come, Lord Jesus

"Only a Boy"

MORE than half a century ago a faithful minister, coming early to the kirk, met one of his deacons, whose face wore a very resolute but distressed expression

"I came early to meet you," the deacon said "I have something on my conscience to say to you Pastor, there must be something radically wrong in your preaching and work, there has been

ONLY ONE PERSON ADDED

to the church in a whole year, and he is only a boy "

"I feel it all," the pastor said "I feel it, but God knows that I have tried to do my duty, and I can trust Him for the results "

"Yes, yes," said the deacon, "but 'by their fruits ye shall know them,' and one new member, and he too only a boy, seems to me rather a slight evidence of true faith and zeal I don't want to be hard, but I have this matter on my conscience, and I have done my duty in speaking plainly "

"True," said the old man, "but 'charity suffereth long and is kind, beareth all things, hopeth all things' Aye, there you have it, 'hopeth all things,' I have great hopes of that one boy—Robert Some seed that we sow bears fruit late, but that fruit is generally the most precious of all "

The old minister went to the pulpit that day with a grieved and heavy heart He closed his discourse with dim and tearful eyes

He lingered in the dear old kirk after the rest were gone He wished to be alone

THE PLACE WAS SACRED

and inexpressibly dear to him It had been his spiritual home from his youth Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of a new generation, and here, yes, here, he had been told at last that his work was no longer owned and blessed

No one remained No one? "Only a boy "

But that boy was Robert Moffat He watched the trembling old man His soul was filled with loving sympathy He went to him and laid his hand on his black gown

"Well, Robert," said the minister

"Do you think if I was willing to work hard for an education I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause Tears filled the eyes of the old minister. At length he said "This heals the ache in my heart, Robert I see the divine hand now May God bless you, my boy Yes, I think you will become a preacher "

Several decades later there returned to London from Africa an aged missionary His name was spoken with reverence When he went into an assembly the people rose, when he spoke in public there was a deep silence

PRINCES STOOD UNCOVERED

before him, nobles invited him to their homes

He had added a province to the Church of Christ on earth, had brought under the gospel influence the most savage of African chiefs, had given the translated Bible to strange tribes, had enriched with valuable knowledge the Royal Geographical Society, and had brought honour to the humble place of his birth, the Scottish kirk, the United Kingdom, and the universal missionary cause

It is hard to trust when no evidence of fruit appears But the harvest of faithful work is sure The old minister sleeps beneath the trees in the humble place of his labours, but men remember his work, because of what he was to that one boy, and what that one boy was to the world

"Only a boy!"

What time I am afraid, I will trust in Thee
—Psalm lvi 3

What time? In day-time or in night-time In peace time or in war time In the time of sunshine, or in the time of storm In the time of strength, or in the time of weakness—whatever time, in Thee will I trust In Thee, not in myself In Thee, not in others In Thee, not in civil powers In Thee, and in Thee only, will I trust.

All Praise to Jesus

T K

T KETTLEWELL.

1 All praise to Je - sus, the Lamb of Cul - va - ry,
2 All praise to Je - sus, my sins are all for - given,
3 All praise to Je - sus, His com - ing by and by,

All praise to Je - sus, His blood was shed for me,
All praise to Je - sus, I'm on my way to Heaven,
All praise to Je - sus, His com - ing draw-eth nigh,

All praise to Je - sus, He's wait - ing to re - ceive, He'll
All praise to Je - sus, Oh, trust Him now this hour, And
All praise to Je - sus, in the twinkling of an eye, We

wash you, cleanse you, par - don you, If on - ly you'll be - lieve
He will cleanse you from all sin, And save you from its power,
shall be ching'd, and car - ried up, To man - sions in the sky

Copyright

Bible Study Helps

THE COMING OF THE SON.

(Galatians iv. 4-7).

I. When Christ Came.

"In the fulness of time" Not a moment before, not a second later, it was the God-ordained time, and God had prepared everything for the advent of His Son into the world

II How Christ Came.

I "Made of a woman"

This clearly teaches the virgin birth of Christ, and yet many would tell us that the Epistles do not teach the virgin birth, it was in fulfilment of Genesis' "15

2 "Made under the law"

He came not to destroy, but to fulfil the law

III. Why Christ Came

"To redeem them that were under the law" This was the primary purpose of the incarnation not to shew us how to live or how to die, not to preach or heal primarily, but in order that he might redeem us from the penalty, power and presence of sin

IV. Results of His Coming

1 We have received "the adoption of sons" (John 1:12)

2 We have received "the Spirit of His Son"

3 We have become "heirs of God through Christ"

AN INCENTIVE TO WORSHIP.

(Matthew xviii 20).

1 **The Place**—"Where"

2 **The Persons**—"two or three"

3 **The Purpose**—"in My name"

4 **The Promise**—"there am I in the midst of them"

The Prayer of Faith

By PAUL RADER

I SHALL never forget the first time I ever prayed for healing for anyone. God had been talking to me about the marvellous things He did in answer to prayer. I was speaking on the street one day, and said, "We have the same Jesus to-day that we ever had. He is the same yesterday, to-day and for ever,

HE CAN HEAL A SICK MAN

the same to-day as He ever could"

A long, lean-looking fellow came up after the service and said, "Did you all mean to say that Jesus can still heal folks?"

"Yes, that is what I said," I answered

Ah, I wanted to know, he said "Where are you all stopping?"

"At the hotel over there," I informed him

"Would you all mind telling me you all's name?" he persisted

I told him. The next day word was sent up that someone in the parlour wanted to see me. I said

I would be there in a minute or two, walked in, and there was the big fellow standing there with his mother and father and the whole family, and the folks they had married, every last one of them sitting around

He said, "You all know what you all said, don't you all?"

"What about?" I asked, "I don't exactly remember"

"I asked you

WHETHER JESUS HEALED FOLKS

the same as He used to"

"Yes, I remember what I said"

"All right, we've brought Ma"

I looked at her, and my heart began to sink, for Ma had the biggest goitre I ever saw on man or woman. It was on both sides of her neck, and a blanket shawl was pinned around her neck as best she could fix it. "All right," I said, and went to my room. I turned to the Epistle of James, and

said, "Lord, I know what You say about this I have never trusted You to do it I know what the Word says, and it is not my business to do anything in the world but what the Word says, and what I believe with all my heart"

Isn't it wonderful to know that God's Book means what it says, that when it says *shall* it means *shall*, and when it says *heal* it means *heal*, and you do not have to get a bunch of highbrows to put in some extra words?

I sent a little fellow out to get some oil. "What kind of oil, coal oil?" he asked

"I don't care, just oil," I replied Fortunately he came back with olive oil, saying, "That's all they had in the drug store"

We knelt in that little parlour and prayed earnestly, and

OUR REQUEST WENT UP TO GOD

We prayed around, and Ma went over and put her arm around one of the boys She stayed there until it came his turn to pray Then he lifted his head and prayed, and I will warrant you he was getting back to God When Ma lifted up her heart in prayer I said to Jesus, "Jesus, its already done, she has hold of both horns of the altar, and something is going to happen"

I knelt beside her, opened the bottle of oil and

put it on her forehead and prayed in the Name of Jesus that she might be instantly and perfectly delivered, and believed it with all my heart. I can remember the very sensation that came to my breast when I believed God

They went away A man came to me next day and said, "Our evangelist is sick Will you come and preach for us to-night? Are you straight?"

"I don't know whether you think so or not, you'll have to look me over," I replied

"Well, we have no one we can call on, and someone told us about you who heard you preach on the street Will you come?"

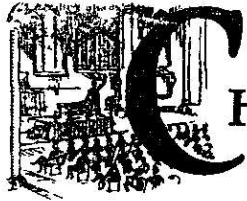
"I will come a day at a time," I agreed, "and if you don't like it, you can decide it as I go"

I walked in there the first night At the close of the service we had

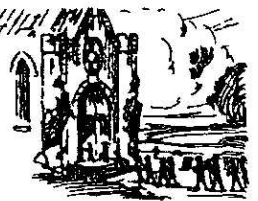
AN ALTAR SERVICE

I saw some people coming in the back of the tent after most of the folks had gone, and here was my big friend, the oldest son of that mother, and a woman with him I did not recognise "mother", but she came up with one hand uplifted and gave her testimony Every trace of the goitre was gone, and she was walking up and down in front of that meeting telling folks what Jesus could do

Let's go back to the simple faith in Jesus Christ



**CHRONICLES OF
VARIED BLESSING**



Young People's Opportunities—Bread from the Living Word

CRUSADER EFFORT

Hove (Pastor H. Kitching) God is richly blessing at the Elim Tabernacle, Portland Road, and as the result of

held in one of the neighbouring streets, which gives an ideal opportunity to testify, and to reach those who do not attend the House of God

assembly were delighted to have a surprise visit from Pastor J. Smith, who was on holiday in Scotland, and at the communion service he gave a message on Ezekiel xxiii 30, which will remain in the hearts and minds of many who were present, and will encourage them "to stand in the gap, before God, for the land"

The Tuesday night prayer meeting is a real source of spiritual uplift, and the power of God is felt in a wonderful way

Thursday Bible study is well attended, when the Pastor takes up special subjects, which are the means of great blessing and encouragement to all

GUARDING THE GAP.

Glasgow (Pastor P. Le Tissier and Evangelist Johnson) This assembly, temporarily under the ministry of Pastor L. C. Quest (who is in charge during the absence of Pastor Le Tissier and Evangelist Johnson on campaign work) is progressing favourably in all branches, and hallowed times are experienced at the

Much blessing is also being experienced at the weekly prayer meetings and at the Thursday evening Bible studies Pastor Quest is opening up new avenues of truth, and these meetings are being very well attended The open-air meetings on Saturday nights are well attended by the young people, who are taking their stand for God thus, and from young and old the Word goes forth telling the world that "He is just the same to-day" The young people are also co-operating with the Paisley saints in preparing the way for a short revival and Divine healing campaign to be conducted by Pastor Quest in the Paisley Equitable Hall, for which the prayers of God's people are earnestly requested

FORTY NEW MEMBERS.

Nottingham (Pastor W. G. Channon) The saints meeting at the City Temple, Halifax Place are rejoicing in full and free salvation, many of them having



ELIM TABERNALE, HOVE.

prayer and the preaching of the Word souls are being saved

The Sunday evening revival meetings are well attended, the Crusaders taking part by rendering solos and choir pieces After the meeting an open-air service is

City Temple Around the Lord's Table on the Sunday mornings He indeed presides and breaks the bread of life to His people, and they praise Him for His love and compassion to them

On a recent Sunday the Glasgow

been blessed with the baptism of the Holy Spirit

Mr W G Channon (senior) paid a visit here recently, and ministered the Word on Sunday evening to an interested congregation, his text being "What think ye of Christ?" with the result that four souls found the Saviour

On a recent Sunday evening after the Gospel message had been given by Mrs Channon, we had the joy of receiving into fellowship over 40 new members, all ready to stand foursquare on the Word of God

The prayer meetings and Bible studies are proving a source of great blessing to all, and numbers are increasing week by week

Carlton This branch of the Nottingham work is sharing the blessing, and many strangers are being led out of darkness into light Mr Channon has started a study of the life of Abraham which is being greatly blessed

WEEKLY PROGRESS.

Hockley, Birmingham. Week by week numbers are increasing At the week-night services extra seating accommodation has to be brought in The Hall will soon be too small now

Through the faithful preaching of God's Word signs and wonders are following About 50 men and women have been saved and 30 baptised in the Spirit

The Lord is proving again and again that He is the Saviour, Healer, and

God will mightily bless him in His Word The assembly is expecting great things at Lodge Road under their new pastor

THE CLEAR GOSPEL

York A number of earnest seekers have been meeting together in this city from time to time for the last fifteen months, as the Lord has made it possible These meetings, first in a house, now in a small room at the Crescent Cafe, have been conducted by the pastors from neighbouring Foursquare churches

At the most recent meeting (on a week-night) nearly 40 earnest seekers after God were present, and these listened intently as Pastor H A Court, from Hull, unfolded the Word of God

The pastor first explained the meaning of the term, Foursquare Gospel, and then took as his subject, "The Atonement" He shewed that the teaching of Divine Healing the Baptism of the Holy Ghost, and the Second Coming in no way eclipse the great work of Christ on the Cross (as some would suggest) but only serve to press it to the fore, inasmuch as only through Christ's death are these things possible The power of God was behind the message, and one young man was saved

Will "Evangel" readers please unite in prayer for this city, where despite much "religion," there is a deep and real hunger after God

GOOD PROGRESS

Smethwick (Evangelist W J Patterson) God's servant ministers the Word in the power and demonstration of the Holy Ghost, and hearts rejoice as the truth is expounded Saints are proving again and again the truth of that scripture, My Word shall not return unto Me void, but shall accomplish that whereunto I send it

Truly all are being fed on the finest of the wheat, and many rejoicing that God's Word has become more precious

meetings at every opportunity and God is blessing A really definite work of grace is being accomplished in many lives

CONVERSIONS AND BAPTISMS.

Bradford (Pastor W Barton) There is a great forward move in all Departments in the assembly meeting at Freemason's Hall, Westgate This is not to be wondered at when a band of Christian men and women meet for prayer and intercession every Saturday evening Souls are being won for the Master

under the ministry of Pastor Barton A recent week-end was a great time of blessing, marked by a visit of a number of God's servants from Carlisle At the breaking-of-bread service on Sunday morning Miss M Barton gave a word based on Ephesians vi 6, "Not with eye-service"

men-pleasers, but as the servants of Christ, doing the will of God from the heart" Afterwards Mr Hetherington passed on a helpful message on the love of God At the evening service Miss H Barton preached under the anointing of the Spirit, and the Gospel message touched many hearts

On the Thursday was held another baptismal service, when twenty believers followed their Lord through the waters After the Pastor had delivered his message on this occasion, two precious souls accepted Christ as their own personal Saviour

Open-air meetings have been held during the summer on Sunday evenings and large and interested crowds have listened to the story of redeeming love

TWELVE BAPTISMS.

Leicester (Pastor J C Kennedy) Much blessing is falling on the work carried on at New Walk Hall under the ministry of Pastor Kennedy Quite recently six received the baptism of the Holy Spirit A baptismal service gave the opportunity to twelve believers publicly to confess their faith in Christ. The expectation of the saints has been quickened, and there is much prayer for ever-increasing blessing

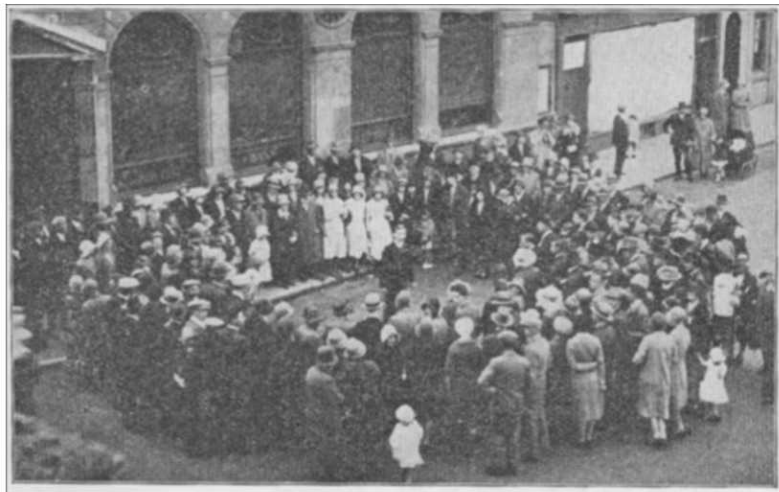
Sir James Horder, the famous physician, says "The cultivation of a quiet mind equanimity, is imperative in the maintenance of health Jesus taught a fundamental lesson in mental hygiene when He bade us live one day at a time The man who brings forward tomorrow's anticipated troubles, and carries over yesterday's useless regrets so overloads to-day's duties that he is already sick at heart when the sun rises"



PASTOR
W. G. CHANNON



PASTOR W BARTON.



AN ELIM OPEN-AIR MEETING AT ROMSEY

Baptiser Now that Mr Brewster has been moved to another part of God's vineyard, prayer goes with him that

The praise-and-prayer meetings are times of blessed communion with Him The Crusaders and Cadets hold open-air



By Pastor P. N. CORRY

Sunday, October 11th, 1931.
 READING: Mark xiv 12-26

THE LORD'S SUPPER

MEMORY TEXT: "What shall I render unto the Lord for all His benefits towards me? I will take the cup of salvation, and call upon the name of the Lord."—Psa. cxvi. 12, 13.

TEACHER'S NOTES.

There are one or two Eastern touches about the narrative this week that teachers should try and understand, for they throw a flood of light upon what happened at the Last Supper

The man carrying a pitcher of water (xiv 13-16) was to be an identification of the one that they should follow. This to us may not seem very extraordinary, but to those who have lived in Mesopotamia or Palestine it would be a strange sight, because while the water-carrier goes about with his goat-skins of water it is always considered to be a woman's job to carry the water-pots to and from the well. In Basil Matthew's latest book on the life of Christ he mentions seeing a man carrying a water-pot from the well at Nazareth, and the missionary who was with him said that in over thirty years of work in Palestine, he had only seen such a thing happen once or twice before. There was nothing common or usual about this man carrying a pitcher of water through the streets of Jerusalem. On this preparation of the Passover it would be a sight that they would never forget, leading to a supper that would for ever remain in their memories.

The sop (xiv 17-21)

In an Eastern home, at the time that our Lord was on earth, it was the custom at meals to recline on couches arranged along three sides of the table, and in Matt xxvi 20, Mark xiv 18, Luke xxii 14, and in other passages you will notice that the word "sat" in the Newberry margin is always translated "reclined". In Eastern homes and among Eastern people no food is ever conveyed to the mouth under any circumstances with the left hand, the right is invariably used, and I am sure it is right to say that when they see Europeans using their left hand in eating they consider that they are very filthy people, no matter how fine the dress may be. Picture this passover feast they all reclined on pillows round a low table, each resting on his left hand or side, so as to leave the right hand free. From John xiii 21-26 it is plain to see that John the beloved disciple was next to Jesus on his right hand, otherwise he could not have reclined on Jesus' bosom, or fallen back on Jesus' breast when he asked the question, "Lord, who is it?"

But it also seems fairly clear that Judas must have occupied one of the chief places at this meal, and that he was on the left hand of the Master, because the question that Judas asked the Lord, "Master, is it I?" and the reply, "Thou hast said," do not seem to have been heard by the remainder of the disciples. The whispered conversation is taken by them as a commission to go out and buy something for the feast (Matt xxvi 25, and John xiii 28-30). Judas was protected even in his baseness from the wrath of the twelve by the sop that Jesus gave to him.

People in the East do not use knives or forks, but the fingers of their right hand when eating, and it is usual to break off a piece of the thin unleavened cakes that are very like pancakes, and use it as a very effective three-cornered spoon which is eaten along with what it contains. It is not dipped again in the common dish once it has been raised to the mouth. This was the "sop" or morsel mentioned in John xiii 26 and Mark xiv 20.

When I was present at an Eastern meal on one occasion, my host dipped his right hand into the stew, and placed what he drew out in my mouth. At first it seemed strange for dark brown fingers to be used to feed me, but I then knew by experience what it meant to be given the "sop" and it is still to this day the distinguishing consideration of a host for his guest. It marks a special degree of regard, kindness and condescension for the honoured guest, and none of the other guests at the table could ever doubt the host's act, or the loyalty of the one that received it. The Lord's act was one of wonderful love, yet it only moved Judas to greater revolt. He became more debased as the love of Christ shone out the more, and from the Passover Judas goes out into the night (John xiii 31). It was part of the law of the Passover that none should go out of the door of his house during the feast (Exod xii 22), but Judas did. When the traitor had gone, then the Lord institutes the supper of memorial which was to take the place of the Passover in the Christian Church, and it would be well to get the boys and girls to tell you what this feast is to us now.

1 It is a Memorial of the Past (Luke xxii 19, I Cor xi 24-25)

The sweet remembrance of our Lord's death fills our hearts as we remember all that He undertook and underwent to bring us to God. I Cor xi is a constant reminder of this, for we read, "He took bread, He gave thanks, He brake it, and said, Take. In the same manner He took the cup, He supped, and said, Drink it in remembrance of Me." This

feast is a constant reminder of what He did. He did everything, and then tells us to take of that which He has done. Salvation is just like that: it is ours because He took so much, and performed the task in every slightest detail.

2 It is a Link with the Future (I Cor xi 26)

The Lord's Table joins Calvary with the second coming of Christ. We look back to the Cross and forward to the crown, back to the bitterness of sins laid upon Him, forward to the final overthrow of sin. The table of communion forms a bridge of hope that spans the gulf of time, and makes the coming glory very real and very near.

3 It is a Table of Blessing (I Cor x 16)

The cup of cursing and bitterness of sorrow and shame, has been drained to the last dark drop, and now the Lord offers us a cup of blessing, full to the brim with comfort and cheer, hope and courage, health and gladness for all who will take the cup of salvation, and call upon the name of the Lord.

4 It is a Cup of Experience.

The Israelites of old, when asked why they kept the Passover, were commanded to "shew" their sons in that day saying, "This is done because of what the Lord did unto me when I came forth out of Egypt" (Exod xiii 8). Now we "shew" or proclaim (I Cor xi 26) the fact of our Lord's death to deliver us from sin, to die for us, the just for the unjust, to set at liberty those that are bound. Our deliverance from the past is proclaimed as we partake of the bread and the wine, we shew that He died for us, and we are not ashamed to call Him Lord.

The Curtain of Silence

(I Peter v 8, I John v 16)

If we have not been able to discover the good thing in our brother and fellow-servant, if our eye has only detected the crooked thing, if we have not succeeded in finding the vital spark amid the ashes—the precious gem among the surrounding rubbish, if we have only seen what was of mere nature, why, then let us with a loving and delicate hand, draw the curtain of silence around our brother, or speak of him only at the throne of grace.—C H M

What is Best

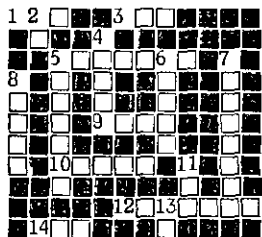
God gives what is best, not what we most relish. Were people convinced of this truth, they would never complain. By causing us death, He would procure us life, for all our happiness, spiritual, temporal and eternal, consists in resigning ourselves to God, to do in us and with us as He pleases, and with so much the more submission as things please us less. By this pure dependence on His Spirit, everything is given us admirably.—Madame Guyon

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 the same side and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S.W. 4

BIBLE CROSSWORD The solution of the Crossword below will give the complete words of a well-known verse in I Corinthians. Draw the squares on your post card, marking out the blank squares with cross-lines. Fill up the Crossword, and give below it the chapter and verse in which they occur.



CLUES ACROSS

- 1 The accepted time for salvation (II Cor vi 2)
- 3 'The'
- 5 The end of the commandment (I Tim i 5)
- 9 Anchor of the soul (Heb vi 19)
- 10 "These"
- 12 What the Christian does in Christ (I John ii 6)
- 14 "But"

CLUES DOWN.

- 2 "Of"
- 4 The substance of things hoped for (Heb xi 1)
- 5 Abounded among the Thessalonians (II Thess i 3)
- 6 Number of gates on each side of the New Jerusalem (Rev xxi 13)
- 7 Job's rank (Job i 3)
- 8 "These"
- 11 "And" 13 "Is"

any clue in inverted commas is the actual word

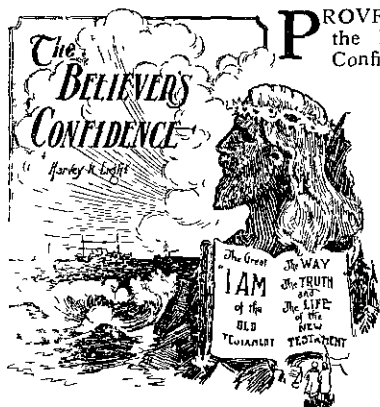
Solutions should arrive by first post Monday, October 5th

SOLUTION TO JUMBLED TEXT, SEPTEMBER 18th

Answer: John vi 58

Correct answers were received from the following: David Aiers, I M G Allen, Raymond N Ash, Miriam Baker, S Budgen, Stafford Burdett, May Burke, Iris Challis Stelli, Cui, Freda Cooper, Harry Downing, Gladys Finch, Nellie Francis, Leslie Gilbert, Hazel Greenwood, Joan Hill, G Homett, Mary Hurst, Daphne Keyho Edna M Knight, Florence Lee, Ina McAnally, Norman McKean, E Nimmo, C W North, Patty Rogers, Marion Selway, Doris Sims, Eric Slade, Edith Turner, Nancy Wainman, Ronald Wright, Alfred Yardley, Mabel Young

THE BELIEVER'S CONFIDENCE



PROVERBS iii 26, "For the Lord shall be thy Confidence, and shall keep thy foot from being taken." "Thou shalt walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the

against me, my heart shall not fear, though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after, that I may dwell in the House of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple. For in the time of trouble He shall hide me in His pavilion, in the secret of His tabernacle shall He hide me, He shall set me up upon a rock."

What a ground of hope and confidence for our faith to take hold of Beloved believer, your confidence rests, not on your faith, but in the Object and Person of your faith, the Lord The Lord, who proclaimed to Abraham, "Fear not, Abraham I am thy Shield, and thy exceeding great Reward. I am the Almighty God, walk before Me, and be thou perfect." The closer a believer walks with the Lord the stronger does his confidence become. When Daniel was tested for his faith, his confidence in his God, in whom he trusted, rested so calmly that he came out of the lions' den with no manner of hurt on him.

The enemies of the Cross do the believers a favour when they deny the inspiration of the Bible, for then the Lord sends forth a man with the spade and they unearth proof of the Flood, the remains of ancient Egypt, or Sodom and Gomorrah, and lay another stratum of confidence for the believer that for ever His Word is settled in heaven.

Take courage, believer, you have an impregnable Rock to confide in, the great "I Am" of the Old Testament, "the Way, the Truth, and the Life" of the New Testament, the "Creator" in Genesis, the "Eternal God" of Abraham, the "Lord of Hosts" in Psalms, the "Lord our Righteousness" in Jeremiah, the "Lord and Saviour Jesus Christ" the Head of the Church the "Alpha and Omega" who only has immortality, dwelling in the light, "the Lord Himself," this is your confidence, the lowest and firmest stratum of faith. As the text states, The Lord shall be thy Confidence.

The believer's confidence is an antidote for fear and an intensifier of our faith, as says the Psalmist, "I will trust and not fear, for the Lord Jehovah is my Rock, He also is become my Salvation."

wicked, when it cometh"

As we are living in the days of apostasy and shallow hope, when men put confidence in human achievements, and rest in the arm of flesh, rather than trust in the living God, it becomes the Church to examine her relation with the Lord Jesus, whether she be in the faith and whether she can say with the apostle Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

The repentant soul who turns to God and finds in the Lord Jesus a personal Saviour, a Saviour who delivers from the power of darkness and translates him into the kingdom of His dear Son, that soul finds a confidence in the Lord, which will be superseded by nothing in the entire universe. His faith brings him an experience, his experience brings him a confidence, his confidence forges for him a confession of faith like that of David, who boldly declared, "The Lord is my Light and my Salvation, whom shall I fear? the Lord is the Strength of my life, of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp

Classified Advertisements

REVISED RATES.

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 6d. per insertion extra.

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C Advertisements should arrive **MONDAY** mornings for the issue on sale the next day week.

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BIRMINGHAM.—Cosy bed-sitting rooms 8/6, two friends sharing, 7/6 each; board-residence moderate; home comforts, three minutes tram, 14d. fare to town. Foursquare. Miss Boddington, 22, Lime Grove, Locells, Handsworth. **E845**

BIRMINGHAM.—Winson Green (near City Road); unfurnished room to let. Suit young lady at business. Write Box 188, "Elim Evangel" Office. **E843**

BOURNEMOUTH.—Apartments, clean, comfortably furnished, openly situated, bathroom, indoor sanitation, electric light; few minutes station; trams, buses pass, ten minutes Fisherman's Walk to sea. Every consideration given; moderate terms. "Vi-Cot," Pokesdown Hill. **E844**

BRIDLINGTON. Yorks; bright, bracing. Board-residence and apartments; comfortable accommodation for large and small parties; personal supervision. Central, station, sea; pleasant select locality; private garages. Mrs. Kemp, "Elinore," Trinity Road. **B678**

BRIGHTON.—The Elim Guest House gives you a hearty invitation to come and enjoy Christian fellowship and home comforts. The house overlooks sea and downs. 2 minutes' walk from Black Rock. Particulars from Miss McWhirter, 45, Sussex Square, Brighton, or "phone Brighton 4063.

HASTINGS.—Board-residence, 35/-. Bed and breakfast, 21/-. Reduced terms for winter. Homely, good food and attendance. Mrs. Barnes, 10, Quarry Terrace. **B818**

HERNE BAY.—Quiet homely apartments; board-residence 25/- per week; vacant throughout winter. Near sea and station. Mrs. Turner, 3, Park Road. **B841**

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WANTED, in Christian home, strong, capable person as Companion Help; thoroughly trustworthy, domestically efficient. Apply Hodges, Easton Dairing, Wells, Somerset. **B837**

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BIRTH.

GALE.—On September 15th, 1931, at Portarlington, to Mr. & Mrs. W. J. Gale (née Annie E. Richardson), a son. **B842**

PUBLICATIONS.

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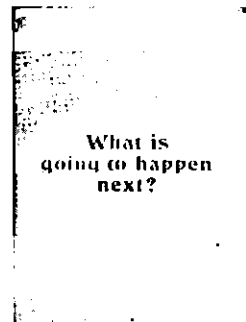
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What is
going to happen
next?



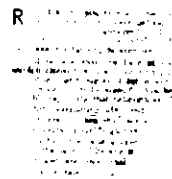
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